1968

MASMID

ROBBERY
A TREAT FOR ACTION ADDICTS!" N.Y. NEWS
"ROBBERY"
VICTORIA
ANTHONY NEWLEY
White Label
DEWAR'S
TOW AWAY ZONE

WHISKY
DESERT INN
TAFT
HOWARD
BRASS RAIL
PALMER
LOEW'S STATE
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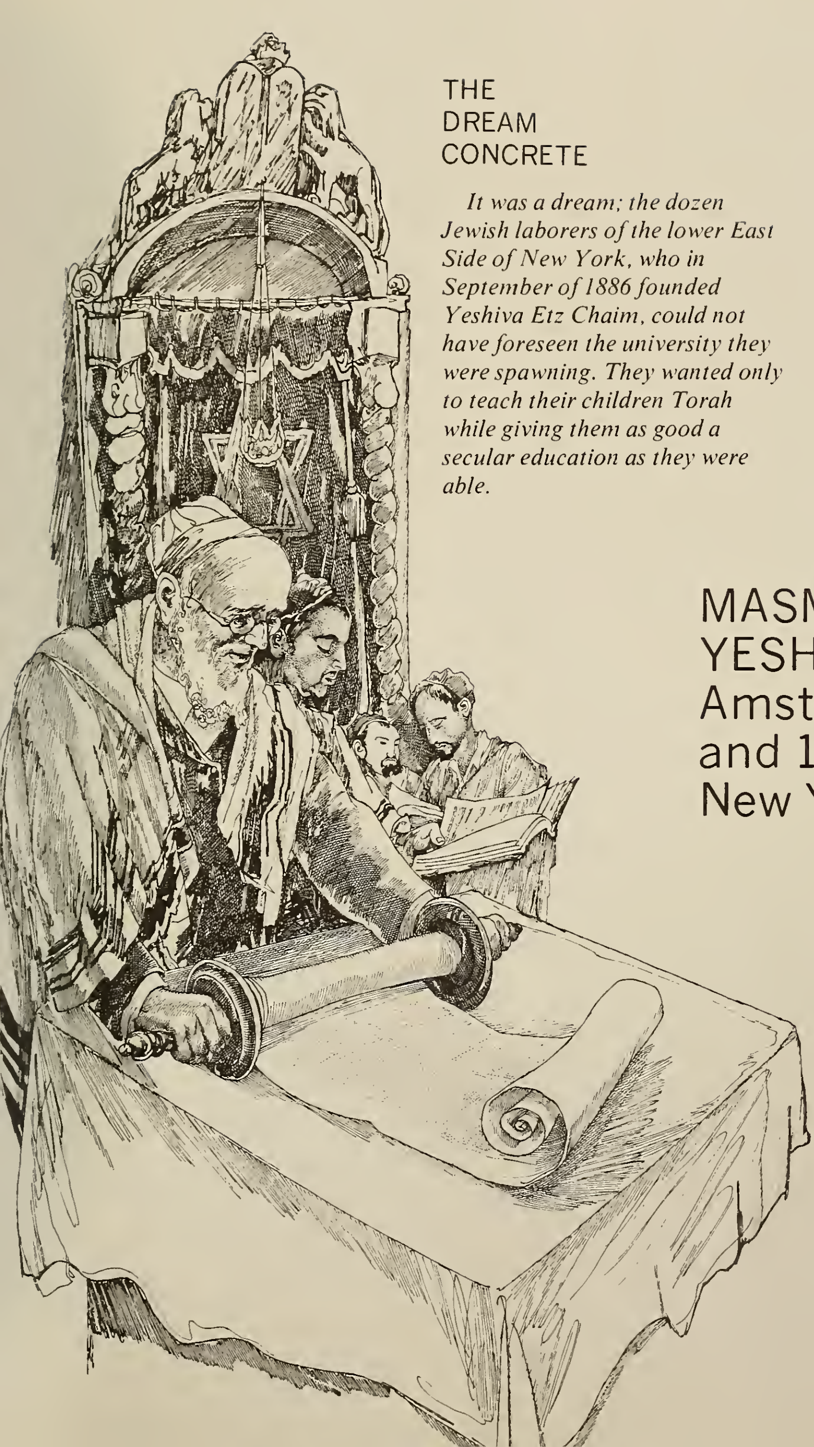


THE DREAM CONCRETE

It was a dream; the dozen Jewish laborers of the lower East Side of New York, who in September of 1886 founded Yeshiva Etz Chaim, could not have foreseen the university they were spawning. They wanted only to teach their children Torah while giving them as good a secular education as they were able.

MASMID • 1968
YESHIVA UNIVERSITY

Amsterdam Avenue
and 186th Street
New York, New York

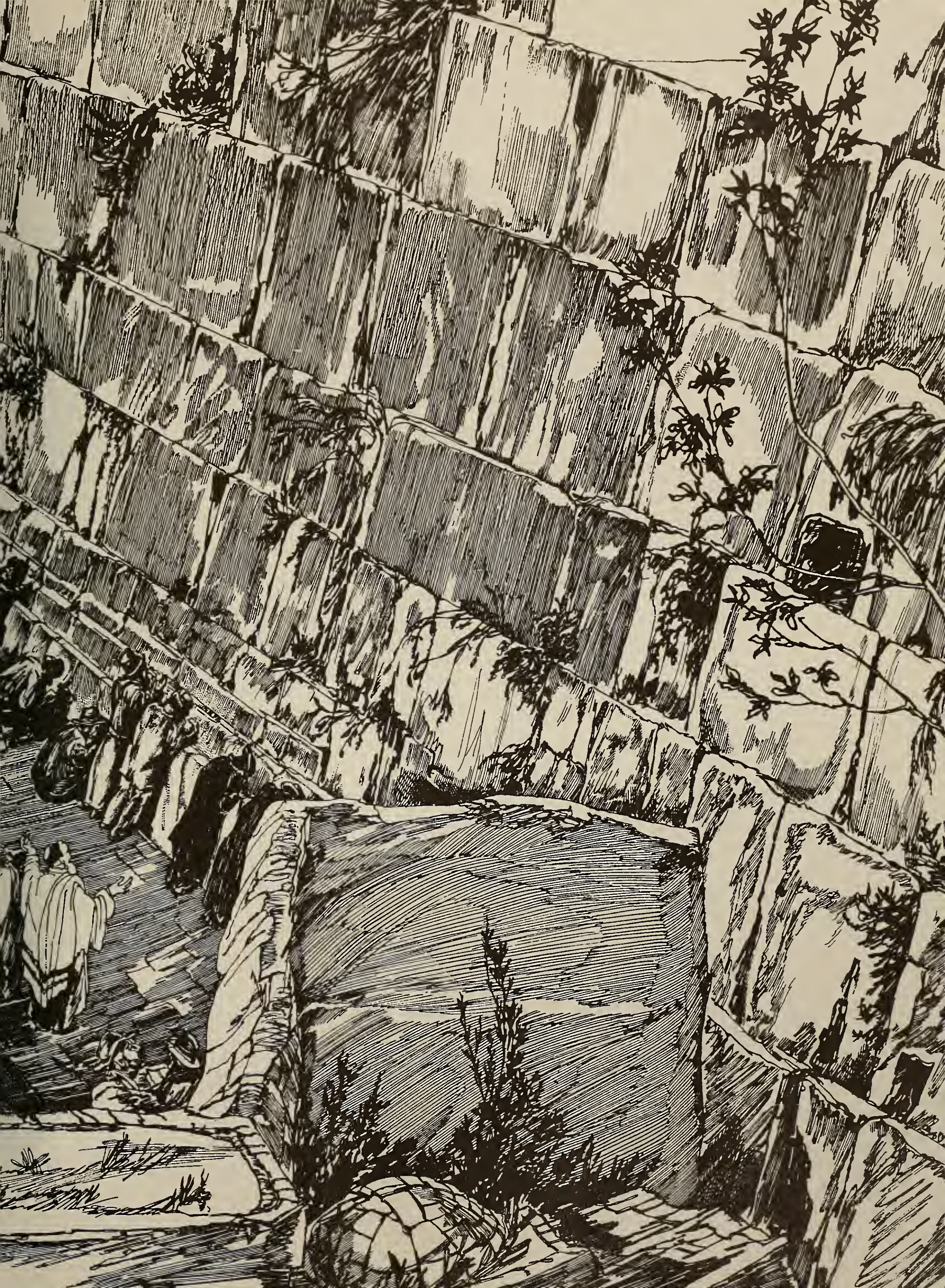
Ivan Michael Schaeffer
Editor-in-Chief

Martin C. Kartin
Business Manager

It was another dream; the scope of Yeshiva Etz Chaim was not broad enough. A single class, which was being held in a private house, was developed into a yeshiva to satisfy the needs of the high school and college age student. They called it Rabbi Isaac Elchanan Theological Seminary.

At the new school there were new dreamers, dreamers who wanted to combine secular and religious education. To many this new idea was too radical a departure from tradition; while to others, including the students, the idea was seen as a necessity. In 1908 a committee was established to develop a curriculum of secular studies in order "to produce devout and observant rabbis . . . equipped with the knowledge of the times."

Yeshiva Etz Chaim and the Rabbi Isaac Elchanan Theological Seminary, both founded in the same synagogue by the same rabbi, shared administration, faculty, and facilities. In fact they were suffering from a dearth of duplication. In 1915 the two schools merged, and Dr. Bernard Revel became president.



Dr. Revel was the greatest dreamer ever to come to the yeshiva. Under his guidance the dream began to take form as a concrete reality. He wanted to synthesize, to make the study of Jewish culture equally as important as that of classical and modern cultures. In 1928 his efforts bore fruit: Yeshiva College opened its doors. Dr. Revel brought the greatest rabbis and scholars to Yeshiva. He drove himself compulsively to strengthen the fledgling college he had formed. His great guiding work for Yeshiva came to an end with his death in December of 1940 at the age of forty-five.

In 1943 Dr. Revel's successor, Dr. Samuel Belkin, assumed the presidency. Two years later the college became a university. New colleges—Einstein, Stern, Harry Fischel, Bernard Revel, Ferkauf, Cantorial Training Institute, and the Jewish Studies Program—were founded. In addition, preparatory high schools were established. As the University grew, Teachers' Institute, which had been absorbed in 1920, became Erna Michael College, and the Jewish Studies Program became the James Striar School of General Jewish Studies. As the University expanded over four campuses, science centers, hospitals, dormitories, libraries, and classroom buildings were constructed for student use.

POLLACK GRADUATE LIBRARY
YESHIVA UNIVERSITY

At very best those founders back in 1886 might have hoped for perpetuity, rather than growth, of their yeshiva. Growth, had it been considered at all, could not have been more than a chimera. The degree to which the yeshiva both grew and metamorphosed was unimaginable, incomprehensible. They could never have foreseen the concrete reality of a major fortress of learning, still in flux eighty-two years later.

I extend my warmest congratulations and best wishes to the Yeshiva College Class of 1968.

You go forward from Yeshiva College to face new challenges which will draw on the knowledge and strength you have gained through your studies in the liberal arts and sciences and the moral and spiritual teachings of Judaism. Men, like institutions, must forever develop their resources if they are to cope with the pressures of modern life. You have had the unique opportunity at Yeshiva College to build a foundation for further intellectual and spiritual development.

In the years ahead it is to you that we will turn for the leadership of our communities, for the inspiration of our youth, for service to the nation and the world. It is you who will carry forward our sacred traditions.

I have abiding faith that you will utilize your education for consecrated service to the Creator and your fellowmen. May you be granted the blessings of life, peace, and understanding.

Sincerely yours,

Samuel Belkin

Samuel Belkin
President

ישיבת ר' יצחק אלחנן

YESHIVA UNIVERSITY

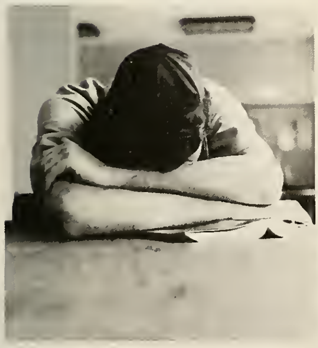
תורה ומדע

5706

Our traditional ideals of Judaism coupled with our continuing search for new knowledge are included in our motto Torah U'Mada. *The epigram signifies both pride in our past and surety of our continued leadership in American education.*

You pick it up someplace in Greenwich Village, chase it up the **D** train tracks to Times Square, watch it flicker in headline lights around the Chemical Tower building. It's life. New York is life—a happy, breathing, carefree, playful life that reflects in the people's faces day and night.

G CHONG CO



By day it's Wall Street and Madison Avenue, and by night it's Forty-second Street and the Village. It's the theater. It's Bimboes. It's Bergdorf's, Ohrbach's, Tiffany's; it's the shops on the Lower East Side.

It's life in the face of a Bowery bum sprawled lifeless, asleep in a doorway, his clothes tattered, his breath reeking, his blanket a torn overcoat; and it's life in the sheen and polish of the well dressed, supercilious financier being chauffered through the city. It's life crowding into elevators, racing down stairs, squashing into subways, elbowing through doorways.

SIGHTSEER

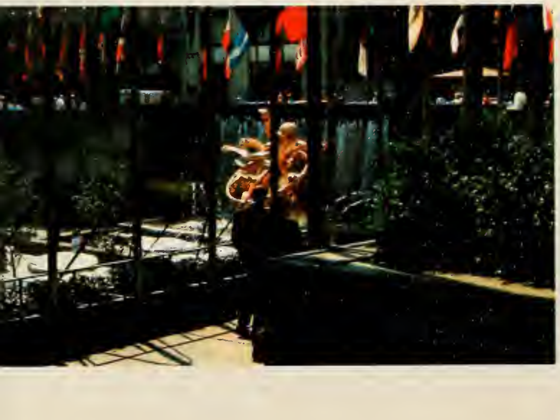
LUV
LUV
PALACE
JUDY GARLAND
DeMILLE
JUDY GARLAND
JUDY

In the life that is New York hippies sing in downtown parks while Harlemites fighting rats swelter in a mixture of the smells of waste and garbage, the great ships of the Atlantic tie up at West Side docks, City Hall governs the nation's largest city, delivery men push racks of clothes through the garment district's already jammed streets, and the jet set prepares for another night in the luxury of Midtown.

BEER
GRANTS

PRESSO

RESTAURAN



You pick it up someplace in a playground on the East Side, follow it up through backyards and playgrounds to Central Park and see it glitter in a little boy's face as he plays in the grass, watch it as lovers stroll hand in hand. It's peace. New York is peace—a gentle, blissful, homey peace that is obvious whenever the city's people are able to relax, to enjoy themselves.

By day it's a model sailboat, or a rowboat ride, or a horseback ride in the park. By night it's a date for a very special boy with a very special girl. In the peace that is New York two little boys build sandpiles in the park while an elderly couple sits nearby sharing a newspaper, a student studies for an exam, a baseball game is played, an oar dips into the water as a young man rows his favorite across a pond, and a calliope plays as a merry-go-round turns.

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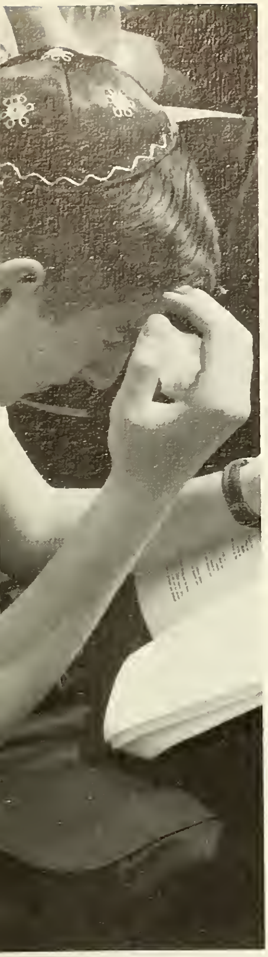

At night the city goes on happening. As business stops and the parks empty, lights begin to flicker, and curtain time draws near. The night spots become filled with happy, noisy, drunken people out to enjoy themselves without regard for the rest of the world.

For eight million people New York is home, and for almost half again as many people it's a place to be visited once, twice, again, and again. For that small group of us in Washington Heights New York is, for four years, a seat of culture, a center of learning, a place of study. For those four years New York is our city.

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movement

He Teaches You to Use Your Own Mind to Be a Man.

The lectures are rough, and the questioning is constant. The hours are long, and the tests are stiff. You sweat, yet through it all the material is covered completely while you learn rigorous, thorough work habits, and methodology. It comes not only from your own labor but also from the instructor's example. You can see in his eyes and face that it's as hard on him as it is on you. You know the reward is worth the effort, and so does he.

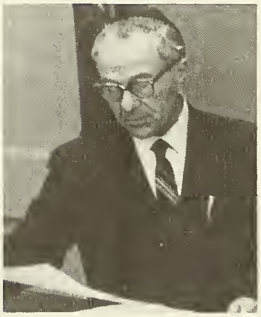
His work doesn't stop in the classroom or the laboratory. His door is open; his office is yours. His ears and his mind belong to you until you no longer need them. He teaches you to use your own mind—to be a man.

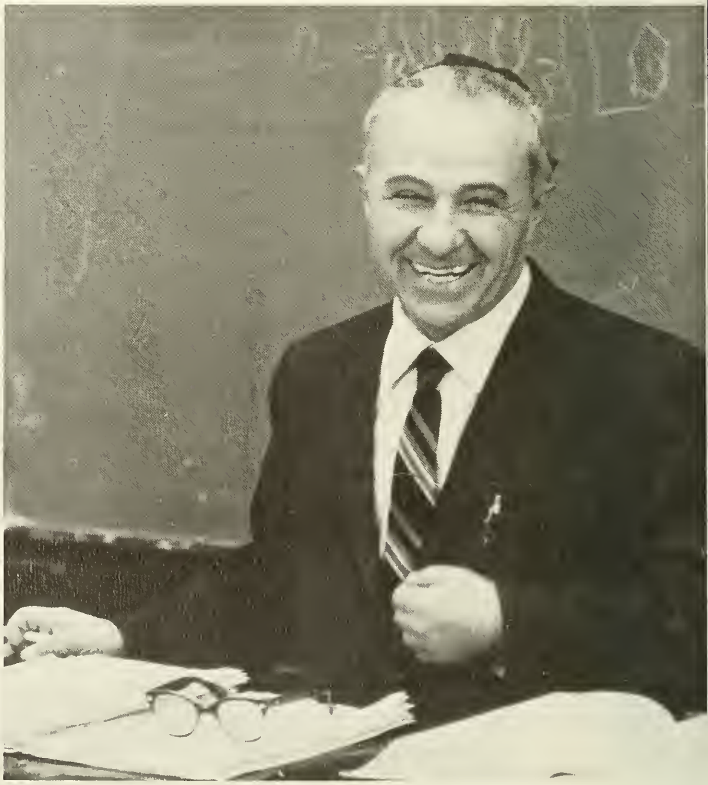
He shows you that **Torah U'Madah** is not just a meaningless epigram. He combines them and would have you do the same. You don't have to be told that in words. You look at him, and you know.

You learn how to live Orthodoxy in the computer age. You learn to think in the future rather than in the past. You learn about man, his universe, and his G-d.

And you learn that you can fear a man fiercely until that fear becomes honor, admiration, and love.

The work is done, yet all the knowledge remains. He will never fade from memory. It is with the greatest respect, devotion, and honor that we dedicate **Masmid 1968** to Dr. Eli M. Levine.





From the very beginning of our college career it seemed natural that we would one day have the honor of dedicating our yearbook to Rabbi Morris Besdin.

He scares you at first. There's no doubt about that. It takes time to develop the deep, strong, fervent love for him that is characteristic of all of his students. He's really a jovial man who always has a warm greeting and a broad smile for everyone. He's a friendly man. You can talk to him; he'll listen.

He has a wonderful sense of intellectual honesty. When he interviews a prospective freshman, he'll tell the truth about student life at Yeshiva. "Success requires a commitment," he'll say, firmly enunciating each syllable. "You must be totally dedicated to Torah and Torah ideals, otherwise you can't go on here. We'll part, but we'll part friends. I'll respect you, and you, I'm sure, will respect me, but you won't be able to go on here." Most stay, and most learn to appreciate that intellectual honesty so much that they don't fear to discuss anything with him from G-d to Christ to sex.

At Yeshiva he built a school and guided it so lovingly and devotedly that you can sense his presence in every single class. He is dedicated to his students and revels when they have learned their lessons well and are ready to go on to higher, more challenging work.

Years after those of us who studied under him have left Yeshiva, we will remember the first words he uttered at the first class meeting. "Gentlemen, the **chumash** is **Bereshis**, the **sedrah** is **Bereshis**, the **perek** is **aleph**, the **pasuk** is **aleph** . . ."

"You Must Be Totally Dedicated to Torah and Torah Ideals, Otherwise You Can't Go on Here."

Rabbi Dr. Samuel Belkin
Rabbi Dr. Emanuel Rackman

Yeshiva University has flourished in a period of dynamic growth. No two men have done more to foster this growth than Rabbi Dr. Samuel Belkin and the Assistant to the President for University Affairs, Rabbi Dr. Emanuel Rackman.

Dr. Isaac Bacon
Dean
Yeshiva College

In our present day society it has become fashionable to accept conclusions predicated on premises which upon closer examination have, at best, questionable validity. The unhealthy climate thus created is causing cherished values and ethical standards to crumble and to disintegrate. This state should be of deep concern to every thinking human being. The unique education at Yeshiva College has given you the opportunity to confront and to see through the pseudo character of the presently prevailing philosophies of life, and has guided you toward developing the kind of critical judgment which does not merely reflect somebody's prejudices. Your Jewish studies have provided you with the signposts which should make it possible for you to find meaningful and purposeful answers for a life which, false prophets of our time proclaim, has no meaning.

As you, members of the 37th graduating class, leave the sacred halls of Yeshiva, my best wishes as well as those of the faculty and administration go with you. I hope that whether you be far or near you will always retain interest in your Alma Mater and her concerns, and I wish each and every one of you farewell in the sense that you may truly fare well.

Isaac Bacon

Dr. Isaac Bacon
Dean
June 13, 1968

Administration

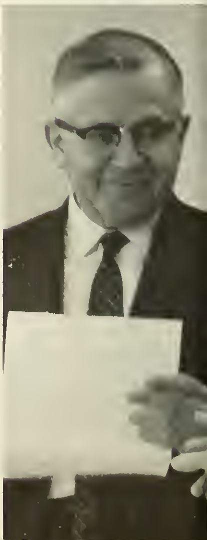
Rabbi Jacob M. Rabinowitz
Dean of Students

Mr. Norman B. Abrams
Administrative Director,
RIETS

Dr. Hyman B. Grinstein
Director, EMC

Dr. Emanuel Rackman
Assistant to the President for University Affairs

Rabbi Morris J. Besdin
Director, JSS



Dr. Issac Bacon
Dean, Yeshiva College

Mr. Gary Kornspan
Assistant to the Director of Student Finances

Mr. Sheldon E. Socol
Director of Student Finances

"Doc" Abraham B. Hurwitz
Director of Student Services

Rabbi Jack Nussbaum
Assistant to the Director of Student Finances

Dr. Eli Sar
Director, Medical
Office

Mr. Jacob Blazer
Director of Buildings
and Grounds

Mrs. Peggy Cahn, R.N.
Nurse

Rabbi Jerry Witkin
Assistant to the Dean of
Admissions

Rabbi David Mirsky
Dean of Admissions

Rabbi Abner H. Groff
Assistant to the Dean
of Admissions

Mr. Solomon Zeides
Librarian

Mr. Morris Silverman
Registrar

Dr. Abraham Duker
Director of Libraries

Mr. Sam Hartstein
Director, Public Relations

First it's the early encounters, either as a high school senior applying for admission or as a freshman going through registration. It takes a while before you really get used to it, but soon you realize it's the system; it's Yeshiva College Administration.

Dedicated to a world of Torah and committed to its desire for scholarly achievement, the administration has guided Yeshiva students towards self-fulfillment and the ability to take positions of responsible leadership. In the face of such problems as the different phases of Judaism on the American scene and their reconciliation with Traditionalism, the dangers of unintentional **chilul ha'shem,** and the practical aspects of confrontation, we have continually been given the knowledge and the tools needed to forge our way as contributing Jewish members of American society. The glory that comes to Yeshiva through both her students and her alumni is due entirely to her administration.

Rabbi Edward Diamond
Guidance Counselor

Rabbi Moses M. Kransler
Guidance Counselor

Mr. Max Baer
Administrative Assistant, Residence Halls

Rabbi Meyer H. Edelstein
Assistant Registrar

Dr. Menachem M. Brayer
Consultant Psychologist

Rabbi Joshua Chiefetz
Director, Residence Halls

Judaic Studies

Rabbi Reuven Aberman
Instructor of Talmud, RIETS

Dr. Herman C. Axelrod
Assistant Professor of Jewish Education, EMC

Rabbi Abraham Berman
Instructor of Bible, JSS

Rabbi Meyer Berglass
Instructor of Talmud, JSS

Rabbi Joseph Arnest
Assistant Professor of Talmud, RIETS

Rabbi Benjamin Blech
Instructor of Talmud, JSS

"Ye shall know the Truth, and the Truth shall make you free." And we are taught in each of our religious divisions that the Truth is the Torah delivered to Moses on Mt. Sinai and passed through the ages by the learned men of old. We are taught honesty and fair play as we learn the laws of torts and damages. We are taught that that which is hateful to us should not be done unto others. We are taught to look upon our religion as a growing, dynamic religion for all times in order that we may be men for all seasons.

Constantly affected by religious social changes, the ecclesiastical department of our university has grown from a private class in a single room to three separately-oriented divisions. Though each is distinct in approach, material, and outlook, the basic philosophies of JSS, EMC, and RIETS are essential to the university's very existence.

Rabbi Moshe Chait
Assistant Professor of Talmud, JSS

Dr. Moshe Carmilly
Associate Professor of Jewish Studies, YC, EMC

Rabbi Zevulun Charlop
Instructor of Mishnah,
JSS

Rabbi Noah Borenstein
Instructor of Talmud,
RIETS

Rabbi J. David Bleich
Instructor of Religious Philosophy, JSS

Dr. Solomon Gaon
Professor of Jewish History, EMC

Rabbi Morris S. Gorelik
Instructor of Talmud, JSS

Dr. Greshon A. Churgin
Professor of Hebrew, YC

Rabbi Avigdor Cyperstein
Assistant Professor of Talmud, RIETS

Rabbi Aaron Gewritz
Instructor of Talmud, JSS

Rabbi Manfred Fulda
Instructor of Talmud, JSS

Rabbi Harold Kanatopsky
Instructor of Talmud, RIETS

Rabbi Chaim Ber Gulevski
Instructor of Talmud, EMC

Rabbi Aron Kreiser
Instructor of Talmud, EMC

Rabbi Dr. Elazar Hurvitz
Instructor of Bible, EMC

Dr. Meir Havazelet
Instructor of Hebrew, EMC

Mr. Josef Hausner
Instructor of Bible, EMC

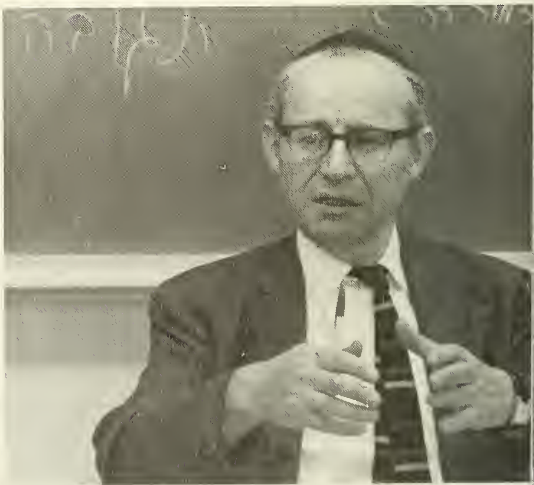
Rabbi M. Asher Murciano
Instructor of Jewish History, EMC

Rabbi Pesach Oratz, Ha'Levi
Assistant Professor of Bible, JSS

Rabbi Pinchas Peli
Assistant Professor of Hebrew, EMC and YC

Rabbi Samuel Raphael
Assistant Professor of Hebrew, EMC and YC

Dr. Norman Lamm
Visiting Assistant Professor of Jewish Philosophy, EMC



Mr. Hayim Leaf
Assistant Professor of Hebrew, EMC and YC

Rabbi Joseph Lerner
Instructor of Talmud, EMC

Rabbi Itzhak Kerstein
Instructor of Hebrew, EMC

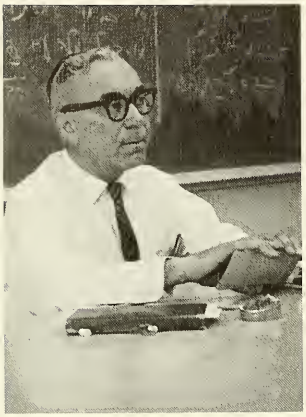
Rabbi Solomon Skaist
Instructor of Perek, JSS

Cantor Mary Nulman
Instructor of Jewish Music, EMC

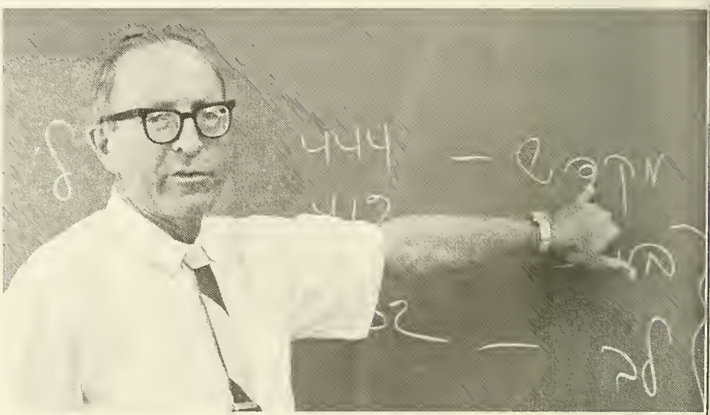
Rabbi J. Mitchell Orlian
Instructor of Bible, EMC

Dr. Andre Neuschloss
Instructor of Jewish History, JSS

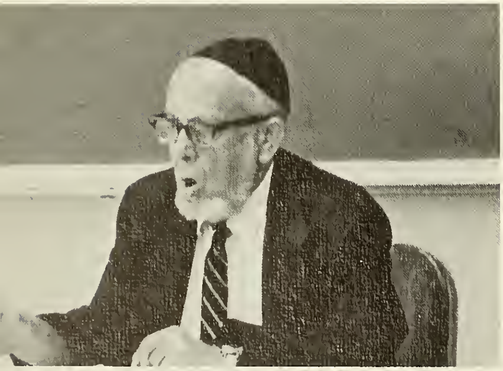
Rabbi Samuel Volk
Assistant Professor of Talmud, RIETS



Rabbi Dr. Asher Siev
Associate Professor of
Hebrew, JSS, YC

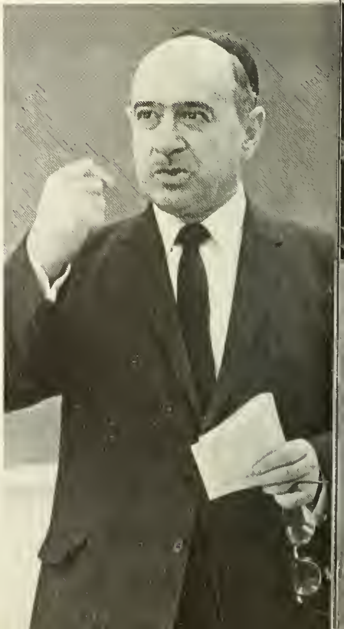


Dr. Mayer Hershkovics
Associate Professor of Jewish Studies, EMC, YC



Rabbi Efrem Steinberg
Instructor of Talmud, RIETS

Rabbi Dr. Aaron Lichtenstein
Assistant Professor of Talmud,
RIETS



Rabbi Harry Wohlberg
Assistant Professor of Bible, EMC

Dr. Abraham Stern
Instructor of Jewish Education, EMC

Rabbi Philip Paretzky
Instructor of Talmud, RIETS

Rabbi Hershel Schachter
Instructor of Talmud, RIETS

Rabbi Sherman Siff
Assistant Professor of
Talmud, JSS

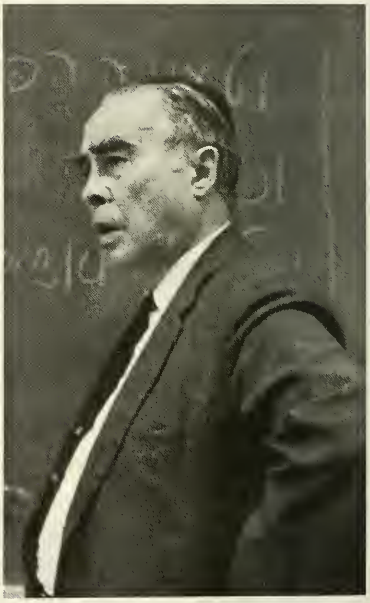
Rabbi Jacob Lessin
Mashgiach Ruchani, RIETS

Rabbi Simon Romm
Assistant Professor and Chairman of Department of Talmud, EMC

Rabbi Phillip Raymon
Instructor of Mishnah and Dinim, EMC

Rabbi Steven Riskin
Instructor of Talmud, JSS

Rabbi Dr. Moshe Aron Reguer
Assistant Professor of Bible, YC
Assistant Professor of Hebrew Literature, EMC



Mr. Zvi Reich
Instructor, EMC

Rabbi Philip Reiss
Instructor of Talmud, JSS

Rabbi David Lifshitz
Assistant Professor of Talmud, RIETS

Rabbi Abraham Krupnik
Instructor of Talmud, EMC

Rabbi Julius Parnes
Instructor of Talmud, RIETS

HaRav Joseph B. Soloveichik
Professor of Talmud, RIETS

Rabbi Aaron Shatzkes
Instructor of Talmud, RIETS

Rabbi Dr. Michael Katz
Assistant Professor of Talmud and Bible, RIETS, YC

Dr. Isidore Margolis
Associate Professor of Jewish Education,
EMC

Rabbi Dr. Aaron Skaist
Assistant Professor of Bible, JSS,
YC

Dr. Sampson A. Isseroff
Instructor of Jewish
Education, EMC

Rabbi Gershon Yankelewitz
Instructor of Talmud, RIETS

Rabbi Dr. Eric Zimmer
Assistant Professor of Jewish History, EMC
Assistant Professor of Bible, JSS

Rabbi Mendel Zaks
Bochain, RIETS

Rabbi Abraham Zimels
Instructor of Hebrew, EMC

Rabbi Israel Wohlgelernter
Instructor, EMC

Religious Division Clubs

Soy

Erna Michael College Student Council

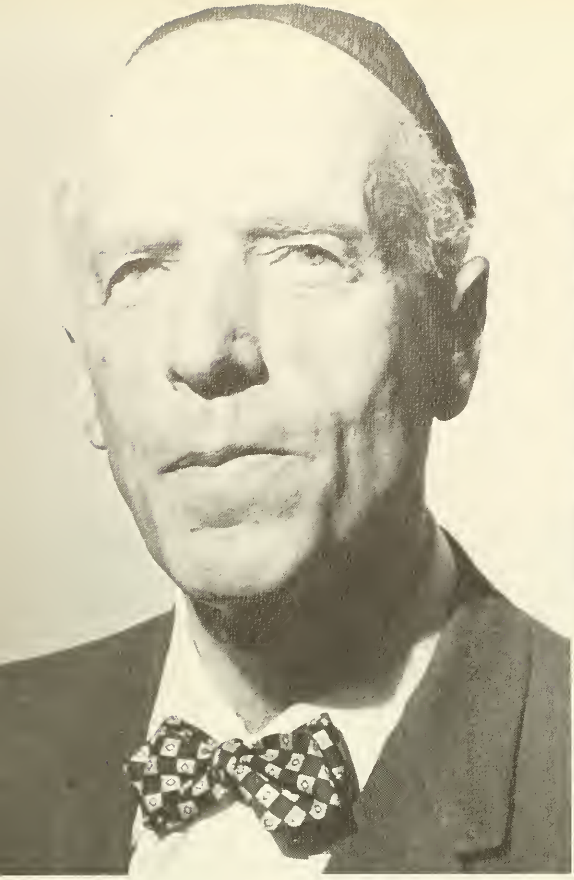
Bnei Akiva

Mizrachi Hatzair

James Striar School Student Council

Hamevasar

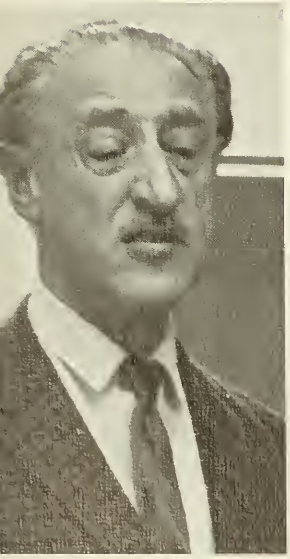
Language, Literature, and Fine Arts



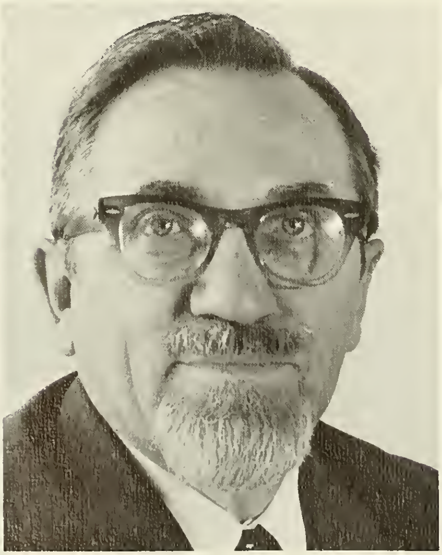
Dr. Karl Adler
Professor of Music

Dr. Maurice Baudin
Visiting Professor of French

Mr. Anthony Beukas
Instructor of Speech



Dr. Maurice E. Chernowitz
Professor of Fine Art



Mr. Jacob I. Dienstag
Associate Professor of Library Techniques

Dr. Murray H. Feder
Visiting Lecturer of German

Language and literature, as well as all the fine arts, concern themselves with man's definition of his world. English, foreign languages, and speech are the media of man's verbal expression; art is man's pictorial cosmos; and music is the aesthetic statement of the harmony and discord of human interaction. The consanguinity among all of the arts constantly records the sociological movement of man as it reveals itself in his creative outpourings. The movement of the arts helps man to learn retrospectively; it enables him to re-evaluate, to gain new insights into his own nature, and to redefine himself in the light of true progress.

Mrs. Lawrence King
Instructor of Speech

Dr. David Fleisher
Professor of English

Mrs. Selma Glanz
Visiting Assistant
Professor of French

Miss Sheila Hershow
Instructor of English

Dr. Louis H. Feldman
Professor of Classics

Dr. Shirley Harrison
Assistant Professor of Speech

Dr. Seymour Lainoff
Associate Professor of English

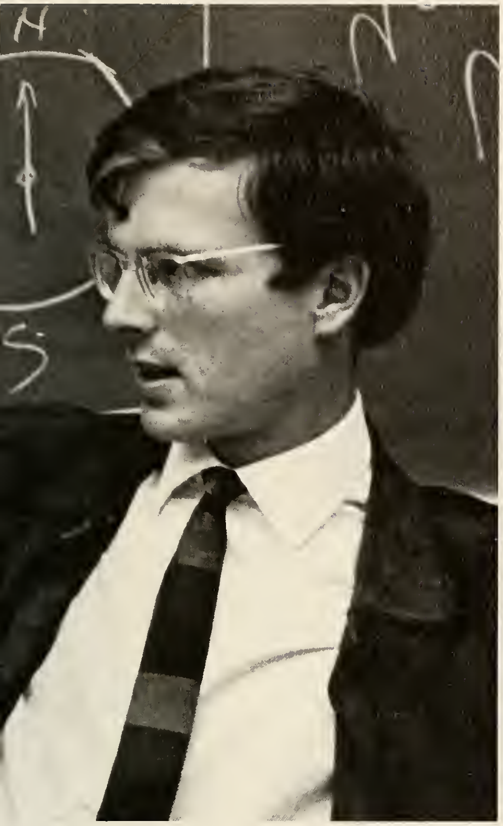
Dr. Irving Linn
Professor of English

Rabbi David Mirsky
Professor of English

Mr. Thomas Knudsen
Visiting Lecturer of German

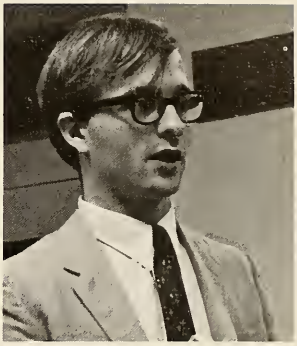
Dr. Ernest Simon
Associate Professor of
French

Mr. Edward Levy
Instructor of Music



Mr. David Plank
Instructor of French

Dr. Ralph Rosenberg
Professor of German

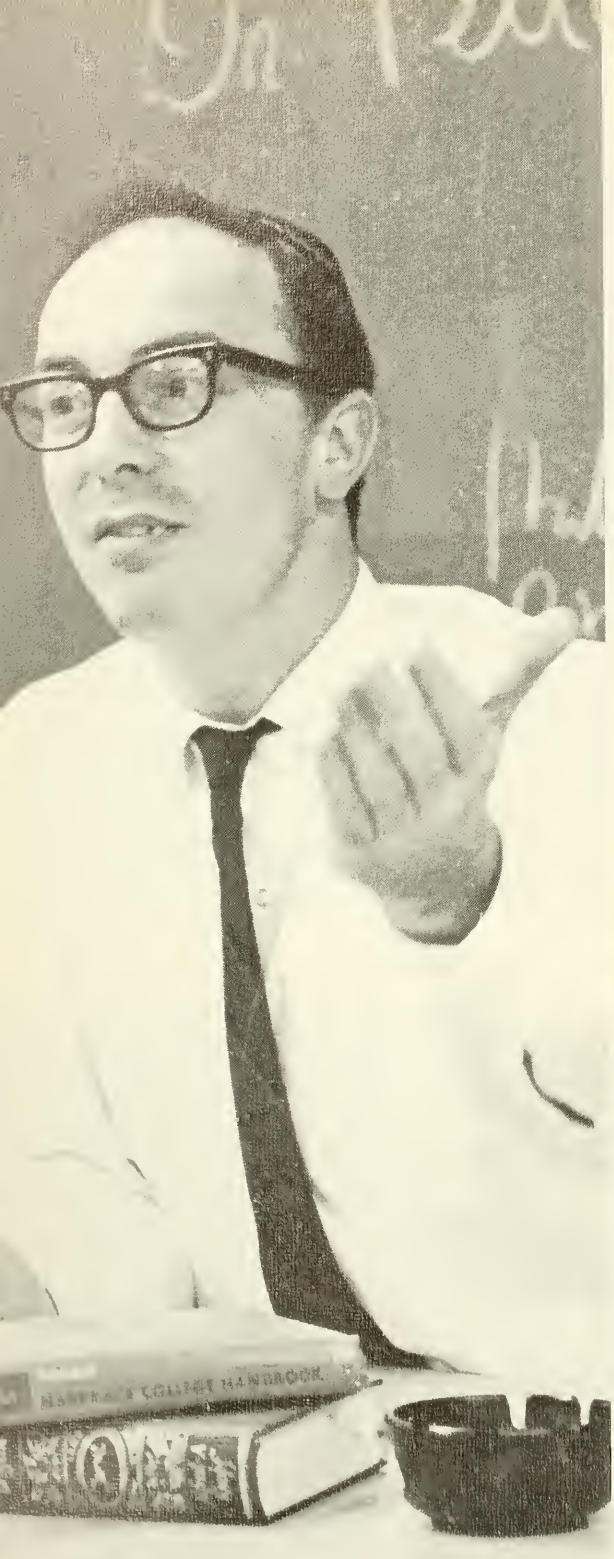


Mr. Gene Krupa
Visiting Lecturer of English

Mr. James Montesinos
Instructor of Spanish

Dr. Louis F. Sas
Visiting Professor of Spanish

Mr. Bernard Sarachek
Director of Athletics



Mr. Leo Taubes
Instructor of English

Rabbi Dr. Maurice Wohlgelernter
Assistant Professor of English

Dr. Aaron Lichtenstein
Visiting Lecturer of Bible

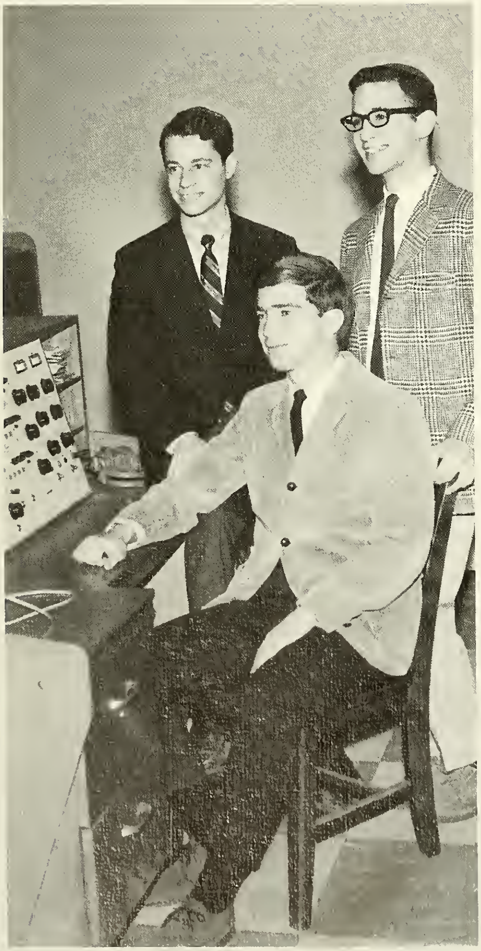
Dr. Abraham Tauber
Professor of Speech

Mr. Daniel M. Ziff
Instructor of Music

Dr. Manfred Weidhorn
Assistant Professor of
English

Miss Judith Watts
Visiting Lecturer of English

Dr. Nina Syniawska
Visiting Lecturer of Russian



French Honor Society

English Honor Society

Over forty students worked at Yeshiva's newly opened radio station, WYUR, preparing for its opening and then presenting special features such as a simulcast with Columbia's WKCR and coverage of Prime Minister Levi Eshkol's address here. Prospects for the future include increased live and remote broadcasts, and expansion to network status of the existing tie line with Stern College. The station is a member of the Intercollegiate Broadcasting System.

Fine Arts Clubs

Wyur Staff

Station Manager

Dramatics Society

Yeshiva's thespians had an excellent season beginning with the acclaimed presentation of **Incident at Vichy** and the four hour Fall Talent Show which starred both students and members of the faculty. The end of the season saw another highly successful production, the musical **Oliver**, which capped off an outstanding season for the Dramatics Society under the tutelage of Society President Drew Kopf.

Debating Society

Student Directory

KOL

PRECIOS HASTA LAS 5:30 P.M.
ADULTS 1.00
CHILDREN 50
OTICE

Tempo

The Commentator

Official Undergraduate Newspaper of Yeshiva College

Under the expert guidance of editors Schiff and Rosenblatt the governing board of The Commentator publishes issues each two weeks. Here the editors confer with a man in the street.

The Commentator

500 West 185 Street, New York, New York 10033, 923-5700. Published bi-weekly during the academic year by the Yeshiva College Student Council at Diana Press Co. The views expressed in these columns are those of THE COMMENTATOR only and do not necessarily reflect the opinion of the faculty or the administration of Yeshiva College.

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MASMID 68

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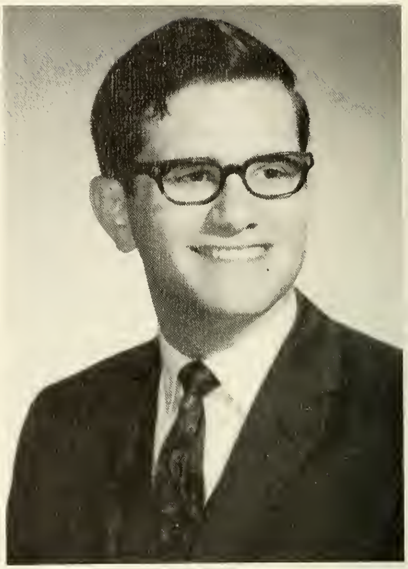

IVAN MICHAEL SCHAEFFER
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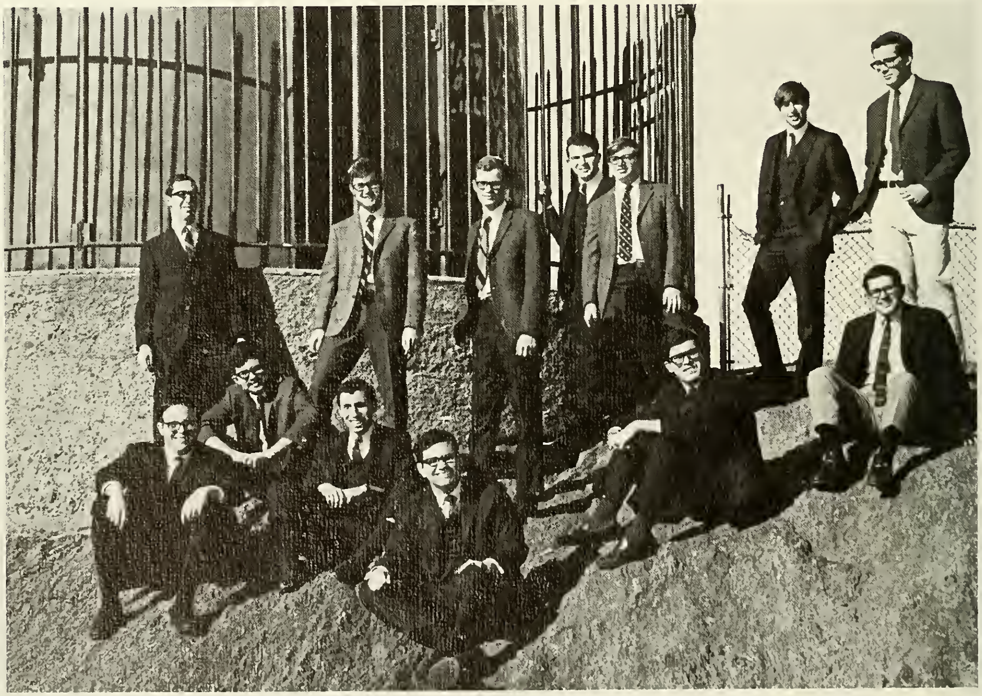


Editorial Board

Yeshiva University, we are told, is unique: It is first a yeshiva, then a university. This statement becomes ludicrous when we consider the existence of over one-hundred other religiously orientated institutions of high learning. On the other hand, it is a rationale, for in many respects Yeshiva University is unique. At the other "unique" institutions, studies are presented within the framework of a religious ideal. At Yeshiva, however, we are presented assorted concepts from two points of view and admonished not to look to our religious divisions for answers to questions posed in the college. And then there are those in the administration who would chastise us for being just a bit too independent.

Supposedly, there is an ever open door to complaints and suggestions at Yeshiva. The administration, however, has shown itself to be both arbitrary and subjective in several instances. Perhaps that is why the students complained this past year about the very same things that they have been complaining about for many years: better, more varied courses; more frequent offerings of presently catalogued courses; a library instead of a poorly stocked reading room and a collection of books; unlimited absences (without any conditions); stronger athletic teams; an available guidance staff; more faculty interest in the students; a competent residence hall staff. It is said that for extenuating circumstances a student will not be punished for laxity in **minyan** attendance. While nonsectarian colleges struggle to keep their students in school and off the draft rolls, the students at Yeshiva, with the extenuating circumstances, were until recently the first to find their enrollment in jeopardy. On more than one occasion the residence hall office has shown its contempt for students' supposed denial of responsibility by disavowing its responsibility to the students. "Be proud," they say, "of what you are, who you are, where you are." After all, "right or wrong is acquired through authority."

This year Yeshiva College Student Council tried to give meaning to the phrase "student power." Council showed its regard for the students by threatening a strike that could do no one anything but harm. The Council sponsored faculty-curriculum evaluation was demeaning, insulting, and impertinent. The administration has serious flaws, but Student Council in its actions has shown an even greater lack of sensitivity to the values of this institution.

Perhaps this is the source of the **malaise** at Yeshiva. Annoyed by what Blake would have called "a garden of thou shalt nots," many students find themselves opposed to various University policies yet powerless to take a significant stand. Quietly, then, they go about their daily tasks realizing that nothing is forever.

* * *

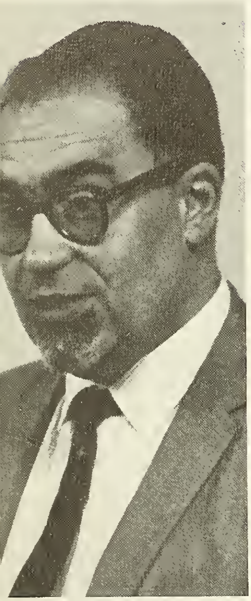
There are too many people to whom I owe thanks to enumerate individually. My thanks are, of course, extended to my editorial board. It would have been difficult to have found thirteen men more capable than they. Special thanks are extended to my mentor and constant advisor, the one person available to me twenty-four hours of the day, to whom no task was too great, Joseph Isaiah Berlin. To a man with whom I have worked before, who has channelled all of our efforts in a more positive direction, who has through his capable knowledge of yearbooks provided us with suggestions that have turned into some of our best innovations, and who has tempered some of my wilder ideas and schemes, go my warm personal thanks. Philip F. St. Pierre and his associate Richard Lupardo of American Yearbook Company are largely responsible for our success. No editor could have more capable help than Phil and Dick rendered to me. I am similarly appreciative of the efforts of Hal Piernick of the Burton Studio, our official photographer, and of our faculty advisor, Professor David Mirsky.

Acharon, acharon chaviv there remains to thank only one more person, the one person who influenced me the most, who stood by me during the roughest hours and when it most seemed that all was for naught. It was her guidance, love, and understanding that made me work on when all my inclinations pointed in other directions. It is to Candy, with my deepest love, that I have dedicated my efforts.

Ivan Michael Schaff

Editor-in-chief

Dr. Helmut E. Adler
Professor of Psychology



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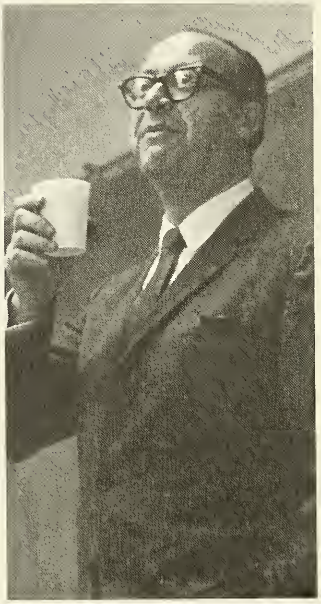

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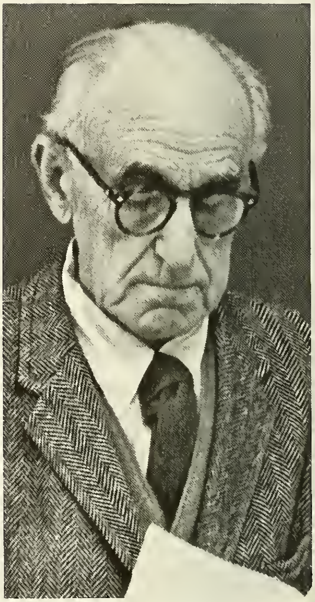

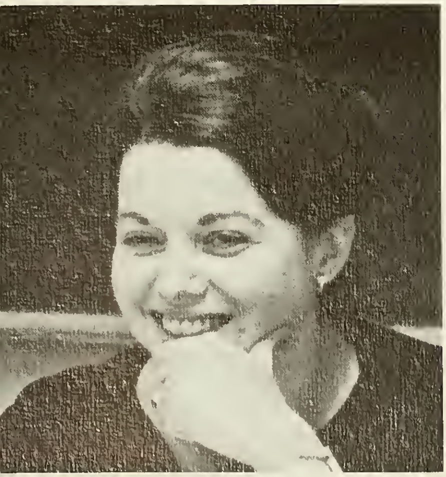

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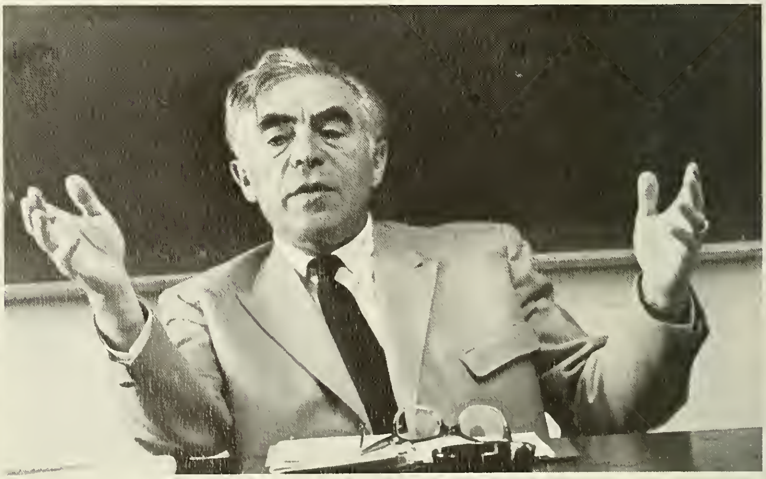

Dr. Joseph Dunner
David Petegorsky Professor of Political Science

Social Sciences

The social sciences are primarily concerned with the systematic study of man and his behavior as it manifests itself in the diverse social institutions he has created. Psychology seeks to identify the processes through which man perceives the world and prepares himself to respond to it. Sociology charts the character of man's interaction with his fellows as he participates in the life group. Political science and economics investigate the formal and governmental institutions and processes that regulate man's political and economic activity. The social sciences afford man the tools to view his actions critically, to evaluate their causes, and to enable him to channel his behavior more purposefully in the future.

Mr. Warren Harvey
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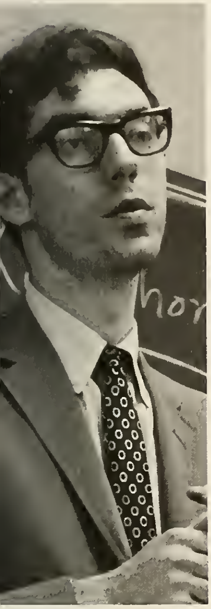

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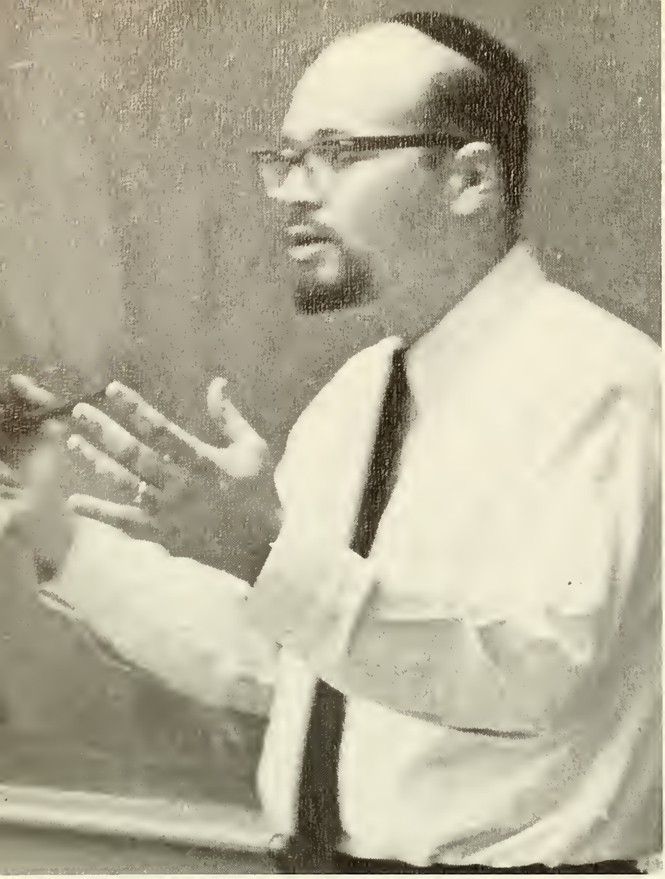

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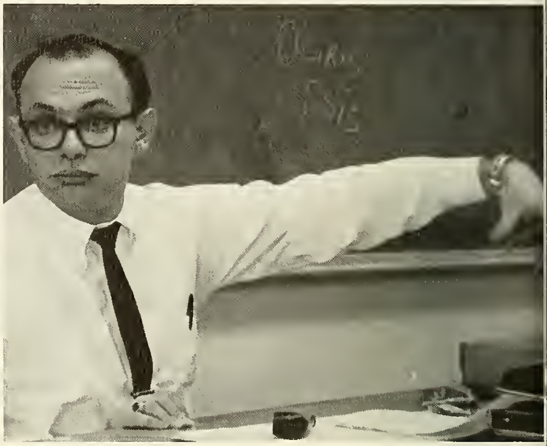

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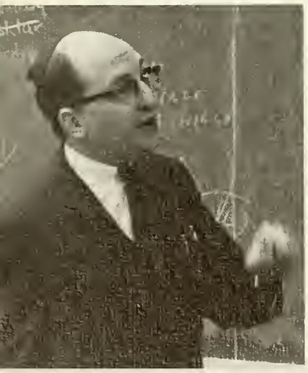

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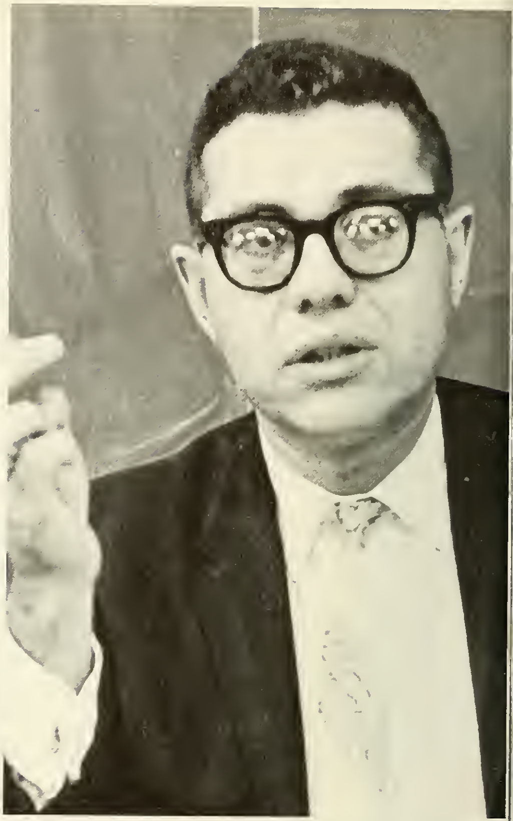

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Instructor of History

Mr. Hyman Wettstein
Visiting Associate Professor
of Physical Education

Dolis Editorial Board

Political Science Society

Yeshiva College's Political Science Society has been one of the most active groups on campus over the past four years. The group is a member of the College International Relations and United Nations Association. Through CIRUNA the Society attended the Mid-Continental Model United Nations in Milwaukee, Wisconsin where Yeshiva was awarded the prize for Nation Best Represented. The Society attempts to give all students a view of world politics and the democratic structure through various lectures, talks, and the annual student-faculty tea.

MILWAUKEE
-OR-
BUST

Mid Continental Model United Nations Delegation

Yeshiva College Student Council

YCSC Executive Council

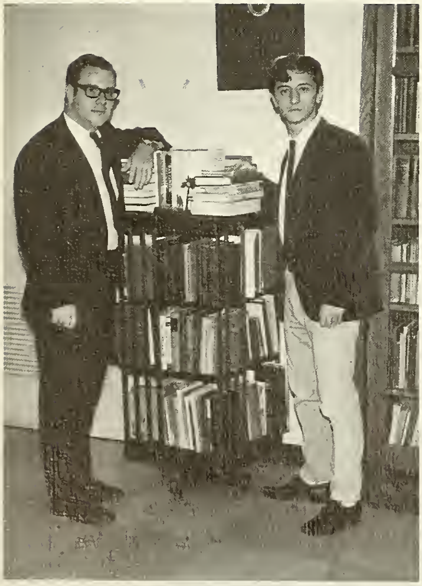
Student Court

Senior Class Officers

Psychology Club

Psych Paths

EGETABLE CORP. 145
SPECIAL
2:29



Economic Mind

34TH PRECINCT

Sociology Club

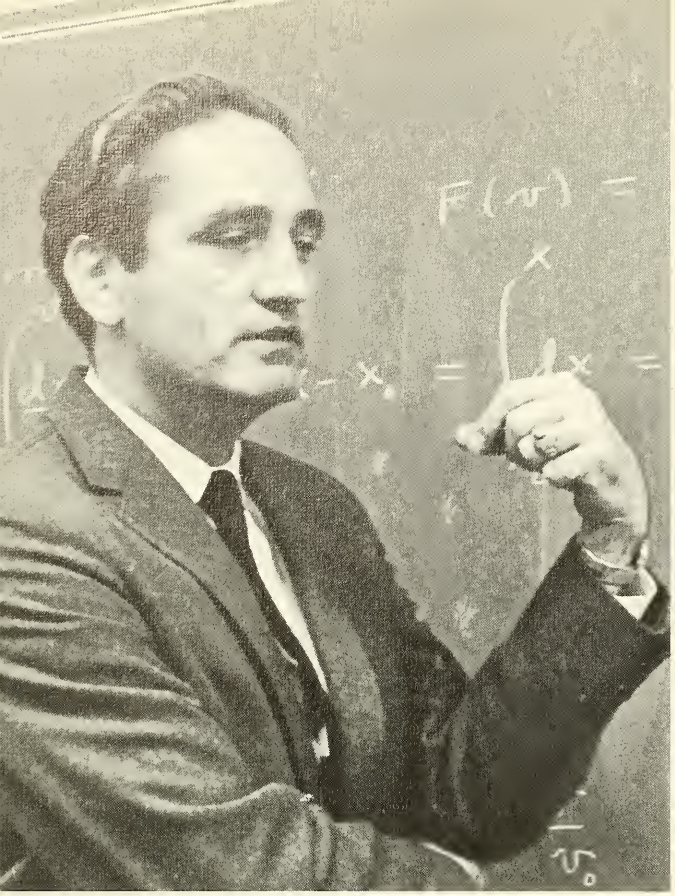
SPECIAL
.39
SPECIAL
10:59

Economics Club

Student Struggle for Soviet Jewry

Psychology Honor Society

Pi Gamma Mu



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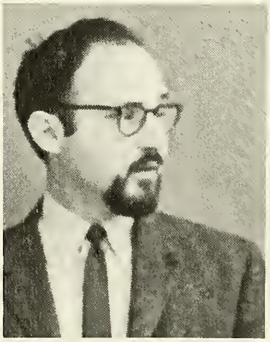

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Teaching Fellow in
Mathematics

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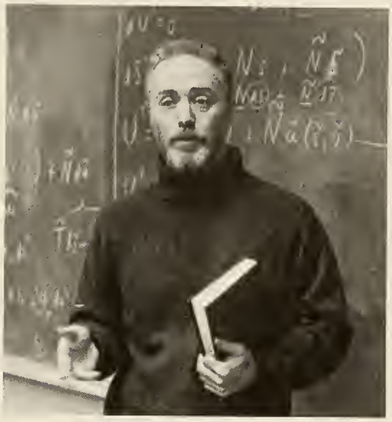
Instructor of Chemistry

Natural Sciences

The natural sciences embody man's study and codification of the physiochemical phenomena attendant upon G-d's creations. Biology is the study of the form and function of plant and animal life; chemistry investigates the construct of the universe from its most minute and irreduceable elements to its largest combinations and forms; physics explores the relationships and reciprocity of reactions among mass elements; mathematics is the means by which cosmological functions are charted, measured, compared, and calibrated. The natural sciences are man's nexus with a rational appreciation of his world.

Dr. Graham Frye
Assistant Professor of Physics



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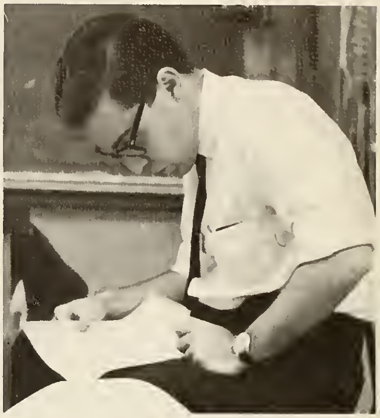

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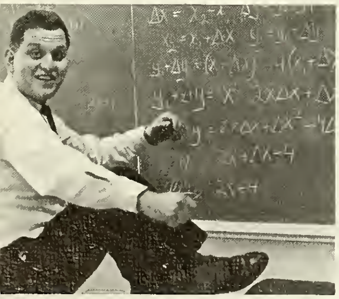

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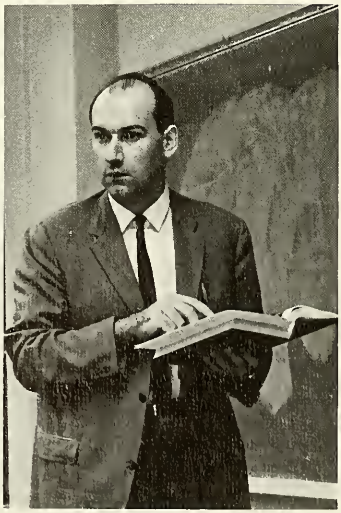

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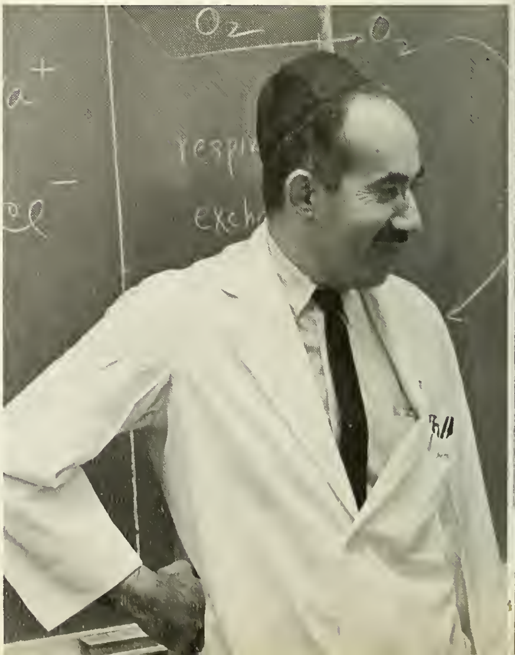

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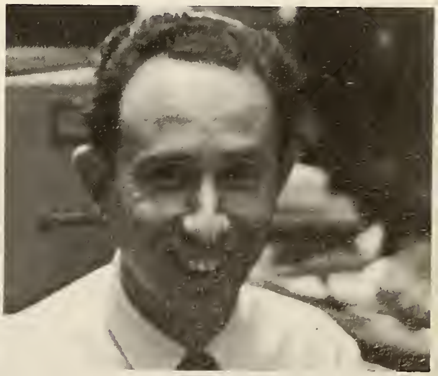

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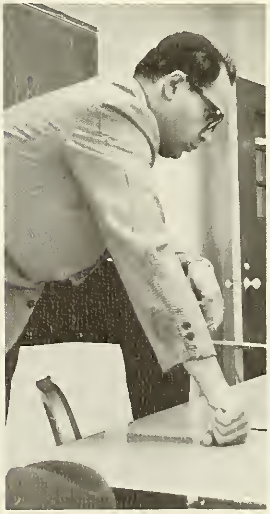

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Dr. Moses D. Tendler
Professor of Biology

Dr. Saul Wischnitzer
Associate Professor of Biology

Mr. Rudolph Stern
Assistant in Biology

Mr. Stephen Zager
Laboratory Assistant

Physics Club

Math Club

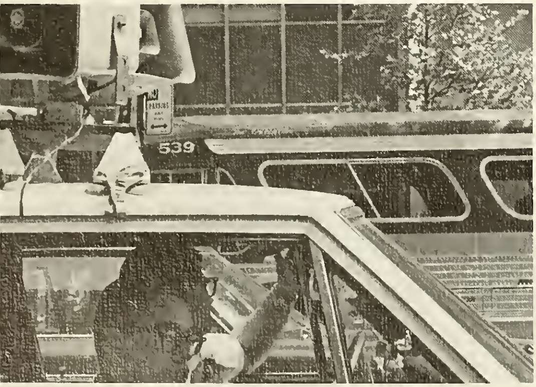
Being cognizant that a well rounded education is supplemented by participation in extra-curricular activity, the Yeshiva College natural science major is a very busy individual. In addition to long hours of class and laboratory each natural science major is involved in one or more of the science clubs, societies, and publications.

Math Honor Society

Natural Science Clubs

American Chemical Society

Pre Med Honor Society



We woke up early that morning. Fighting was raging in Gaza and in the Sinai. Troops and armor had clashed in Jerusalem. Although action in the air was heavy, Israeli planes had raided airports in Jordan. While the USSR demanded that Israel move out of Egyptian territory, the United States took a neutral stand. Egypt and the Soviet Union blocked the United Nations' call for a truce. In the United States, even on the first day of the war, military analysts in America expected a short war which Israel would win.

By the second day Israel had swept ahead on all fronts. The Israelis had taken Sinai, Egyptian tanks lay battered, the Jordanian defense line had collapsed, and Jerusalem was united. Egypt broke diplomatic relations with the United States on the grounds that America had aided Israel. The UN voted for a cease fire.

On the third day Jews were once again weeping and praying at the Wailing Wall. The Arab forces had been routed, General Moshe Dayan was promising that Israel did not intend to capture the Suez Canal, and the Gulf of Aqaba was reopened to Israeli shipping. The nations of the world began to seek a durable peace.

On the fourth day Israel held all of the Sinai Peninsula and reached the Suez Canal. President Johnson and Premier Kosygin conferred over the hot line. The nations began to see signs of peace. Millions of dollars began pouring into funds for Israel. Some gave all they had, while others stood on street corners and received contributions from Jews and non-Jews only too happy to help. Israel accidentally attacked a US ship while the Soviet navy continued to harass the Sixth Fleet. A Soviet ship was in the Gulf of Aqaba.

On the fifth day President Gamal Abdul Nassar of Egypt assumed personal responsibility for his nation's grave setbacks and resigned from office, but his government insisted that he remain in office. The Israeli army was reported to be thirty-five miles from Damascus, and the Security Council met at four in the morning to attempt once again to end the crises.

On the sixth day, almost as suddenly as it had started, the war was over. Israel counted two dead, five hundred sixty-three wounded. A cease fire had been signed. At one little border kibbutz a nineteen year long siege had ended. Committees were set up to administer the newly won territories, and Egypt was replacing her generals. A peace, if not a settlement, had been found. We slept a little more easily than we had in a week.

A SIX DAY MIRACLE

The peace in the Middle East this fall was as uneasy as the peace at the end of what has come to be known as the "Six Day War." This winter, Israeli Premier Levi Eshkol journeyed across a continent, an ocean, and half of this nation to meet with President Lyndon Johnson on his Texas ranch. After that meeting Eshkol returned to New York where he was to address a meeting of the student body at Yeshiva. He thanked us for what we had done in June and asked us to come to Israel. We applauded him loudly and then slipped back into the apathy that is Yeshiva.

ATHLETICS

Basketball
Tennis
Bowling
Wrestling
Fencing
Judo

TEAM RECORD

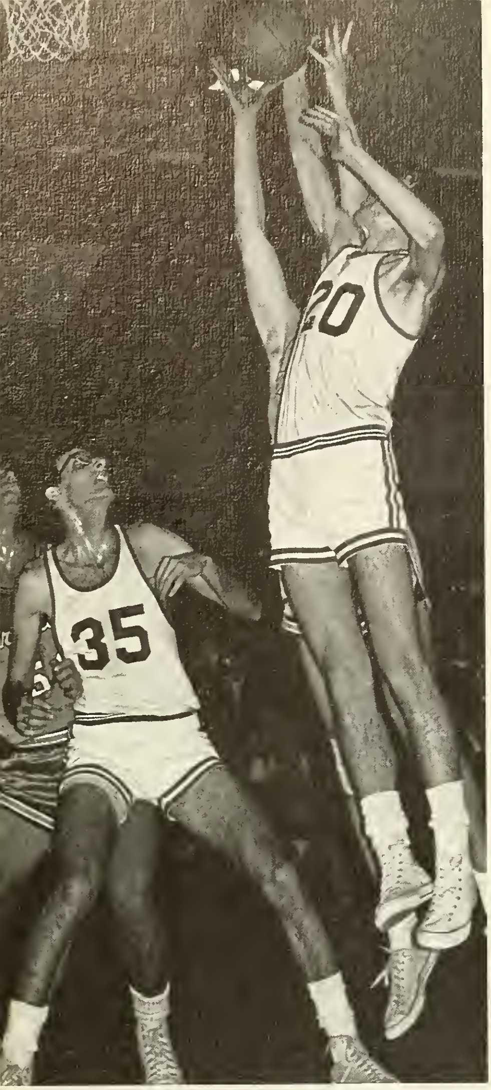
YU		Opposition
77	Queens College	78
82	Pace College	86
56	Kings Point	75
59	C. W. Post	67
73	Brooklyn Poly	47
86	Adelphi University	83
81	Brandeis University	72
64	C. C. N. Y.	60
64	Kings College	91
56	Stony Brook College	62
77	Drew University	51
66	Bridgeport College	79
61	New Paltz College	54
68	Monmouth College	83
61	Pratt Institute	68
51	Sacred Heart College	74
49	Hunter College	72
66	Hartford College	81
68	Brooklyn College	59
65	Paterson State College	80
79	Marist College	106

WON 7 LOST 14

YESHIVA 21
YESHIVA 51
YESHIVA 34
YESHIVA 22
YESHIVA 33
YESHIVA 45
YESHIVA 15
YESHIVA 14

PACE
5
PACE
21
50

PLAYER	No. Games	Field Goals Scored	Field Goals Atts.	Field Goals Pct.%	Free Throws Scored	Free Throws Atts.	Free Throws Pct	Rebounds Amt	Rebounds Avg.	Points Amt	Points Avg
S. Poloner	21	160	361	44%	123	160	77%	139	6.6	443	21.1
R. Aboff	21	133	343	39%	58	95	61%	226	10.8	324	15.4
H. Shimansky	21	50	117	43%	39	53	74%	53	2.5	139	6.6
P. Palefski	21	39	71	55%	47	55	86%	46	1.7	125	6.0
L. Schiffman	21	49	117	42%	20	29	69%	75	3.6	118	5.6
D. Hershkovits	21	28	85	33%	14	29	48%	48	2.3	70	3.3
E. Zuroff	18	8	20	40%	2	8	25%	25	1.4	18	1.0
I. Kurz	18	2	8	25%	1	1	100%	5	.3	5	.3
D. Wiener	15	8	26	31%	11	16	69%	7	.5	27	1.8
J. Fisher	10	43	101	43%	17	25	68%	35	3.5	103	10.3
H. Winderman	9	8	20	40%	10	24	42%	41	4.6	26	2.9
A. Blumenthal	8	1	3	33%	0	0	0%	1	.1	2	.3
N. Stern	7	1	3	33%	1	1	100%	0	0	3	.4
J. Friedman	5	1	4	25%	0	0	0%	0	0	2	.4
A. Waller	4	0	2	0%	0	1	0%	2	.5	0	0
M. Koenig	1	0	1	0%	0	0	0%	1	1.0	0	0
Team								58	2.8		
TOTALS	21	531	1282	42%	343	497	69%	752	35.8	1405	66.9
OPPONENTS	21	594			345	553	62%			1533	73.0

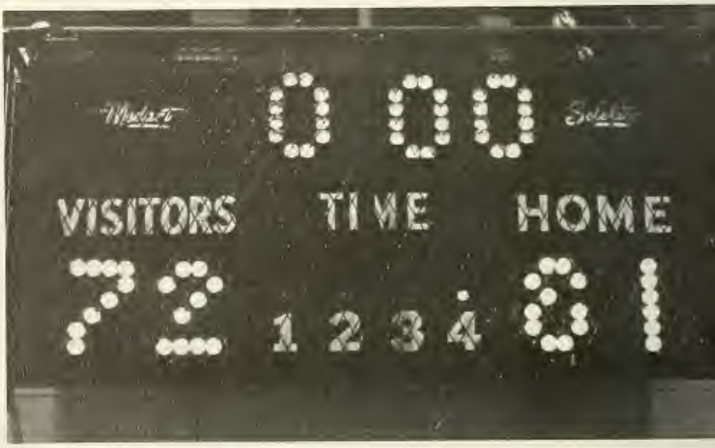


Statistics do not tell the whole story of the 1967-68 basketball season. The record reads 7—14 and yet this year represented an achievement considering all obstacles the hoopsters had to overcome.

Before the season even started the team suffered its first tough loss. Coach Red Sarachek's having undergone an operation forced him to miss part of the season practice and the first five games of the season. Under assistant coach Manny Greenblum, the Mites were slowly jelling as a team. They narrowly missed upsetting highly touted CW Post and trounced Brooklyn Poly. At this juncture Coach Sarachek came back and the team ripped off a 5—2 tear upsetting Adelphi, and defeating arch-rival City as well as K. C. Jones-coached Brandeis, Drew, and New Paltz. However, at the end of the first semester, the team suffered another loss. Joel Fisher decided to leave the school. Probably the finest defensive player on the team, as well as a key to our offense. Joel had a steadying influence on the freshman-studded team. After the New Paltz victory, virtually all was downhill as the mites suffered from an inability to generate any kind of offense and board strength. The highlight of the second half of the season was a magnificent comeback from behind against traditional foe Brooklyn. But this was the only time the Blue and White seemed to be able to put a good game together.

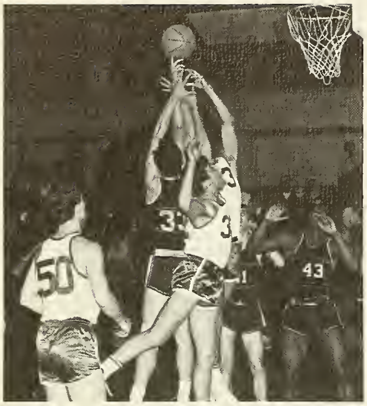
Individually, Stuie Poloner led the Mites in scoring while Ray Aboff did a tremendous job off the boards in addition to scoring consistently in double figures. Captain Henry Shimansky performed admirably both on offense and on defense, while Paul Palefski supplied the clutch play to clinch quite a few victories. Davey Hershkovits, who was the team's defensive ace, directed the attack as well following Joel's departure.

Although the loss of Shimansky and Palefski will hurt the cagers, they should be able to look forward to a more successful campaign next year. The return of seasoned, experienced lettermen should provide Y. U. rooters with the hope for a winning season.



YESHIVA INDIVIDUAL HIGHS 1967-1968

Points	32	FG 11	FT	10	Poloner	vs	City	1/6/68
Field Goals	13	Attempts		27	Poloner	vs	Marist	3/2/68
Free Throws	15	Attempts		16	Poloner	vs	Brandeis	12/21/67
Free Throw Attempts	16	Scored		15	Poloner	vs	Brandeis	12/21/67
Rebounds	21	By Team		36	Aboff	vs	Pat. State	2/27/68


50
43

11

33
53
PAC

BRANDEIS
21
35
50

QUEENS
0
51

Coca-Cola
HOME
GUEST
PERIOD

Wrestling

Wrestling Statistics
TEAM RECORD

YU		Opp.
21	West Side YMCA	18
17	Marist College	23
21	Brooklyn Poly	16
9	Seton Hall	30
28	Hunter College	13
10	L. I. U.	29
19	Bronx Com. College	16
30	Drew University	12
13	C. C. N. Y.	20
18	Adelphi University	19
13	Suffolk Com. College	30
7	Brandeis University	29

1968

INDIVIDUAL SCORES

		Won	Lost	Draw	Pins
Arnold Weiss	123	5	7	0	2
Robert Weiss	130	5	6	1	0
Neil Ellman	137	10	0	2	7
Milton Sonneberg	145	4	3	1	0
Harry Aronowitz	152	2	10	0	1
Lou Shapiro	152-160	0	9	0	0
Lewis Cohen	160	1	1	0	0
Paul Rolnicki	160	2	3	1	0
Jeffrey Troodler	167	4	7	0	2
Martin Twersky	177	7	5	0	2
Harry Bajnon	UNL	4	8	0	2
TOTALS		44	59	5	

YESHIVA
YESHIVA

IVA

YESHIVA

Fencing

FENCING TEAM

YU		Opp
14	Rutgers (Newark) University	13
16	N. Y. Com. College	11
14	Brooklyn Poly	13
15	Brooklyn College	12
16	N. Y. Maritime	11
17	Fairleigh-Dickenson	10
13	Drew University	14
18	Jersey City State College	9
16	Fordham University	11
15	Brandeis University	12
16	St. Peter's College	11
16	Paterson State College	11
9	St. John's University	18

Sabre

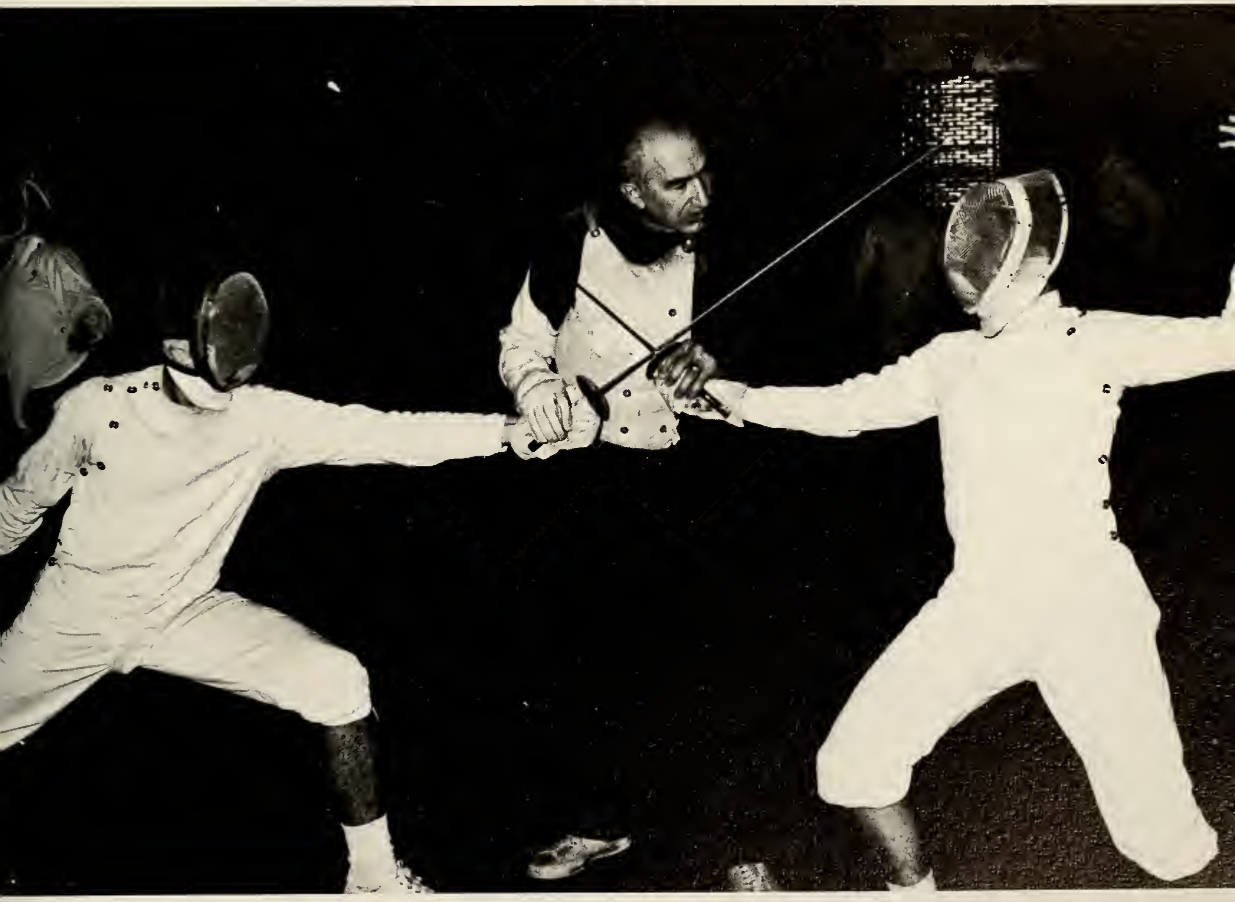
	Won	Lost
Adley Mandel	26	10
Arthur Waltuch	22	13
Lee Brandtstater	16	16
Jeff Silber	1	3
Irwin Hametz	0	3
Lester Vogel	0	3
Tom Fodor	0	1

FOIL

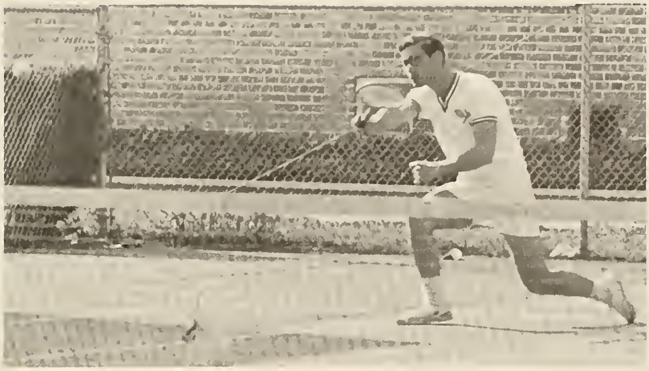
	Won	Lost
Alex Zauderer	21	12
Norman Siedenfeld	27	7
Lazar Fruchter	15	15
Jack Lazarus	2	1
Stuart Ettinger	1	3
Solomon Hochberg	0	2
Martin Reinman	0	2
Aaron Fertig	0	4
Herbie Khantman	3	0
Solly Dan	1	0

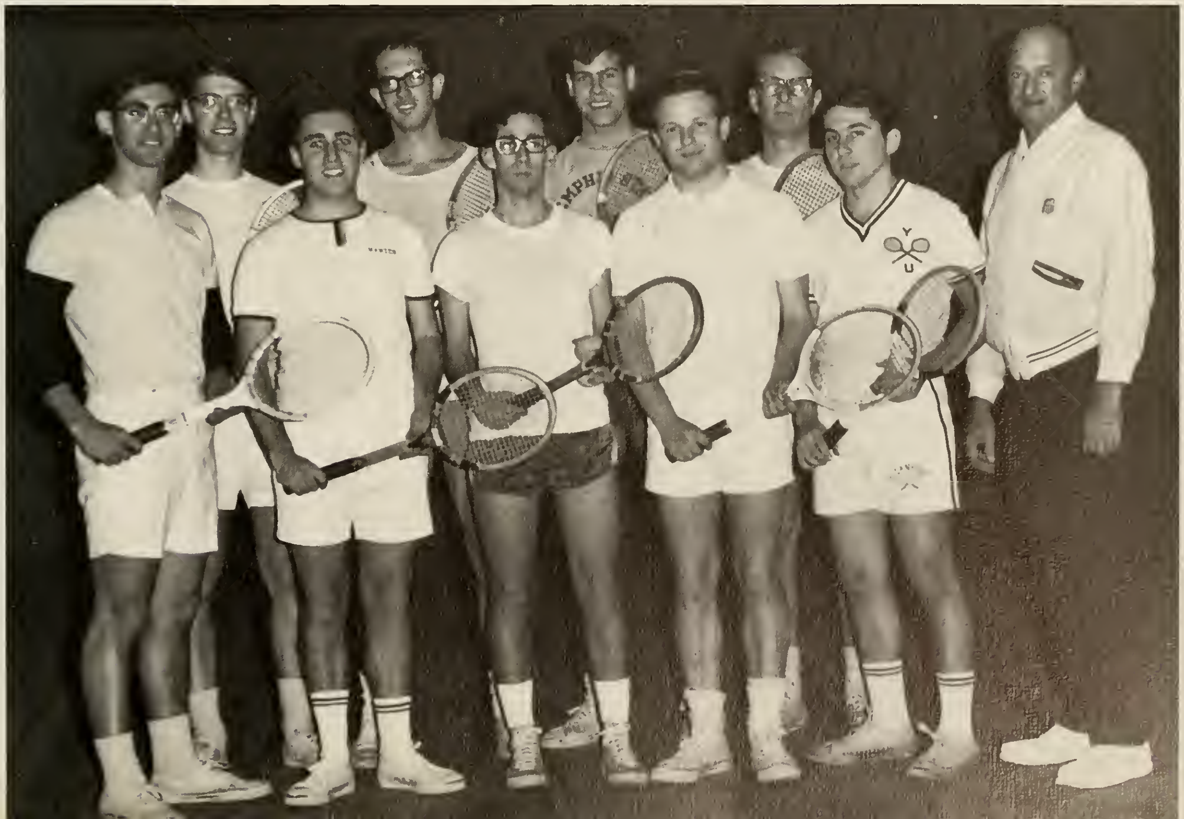
L'Epee

	Won	Lost
Jack Peterseil	21	8
Dave Bernstein	16	9
Bernie Lipman	14	12
Frank Mandel	2	4
Mauricio Gluck	1	6
Akiva Wulkin	1	2
Larry Schwartz	1	0
Jack Beiler	2	4
Solly Dan	0	3
Israel Gettman	1	2
Bruce Marcus	1	2
Nat Rothman	1	2
Mike Schoffman	1	3



TENNIS





**Philip Lieberman
of
Blessed Memory**

Lieberman Memorial Award

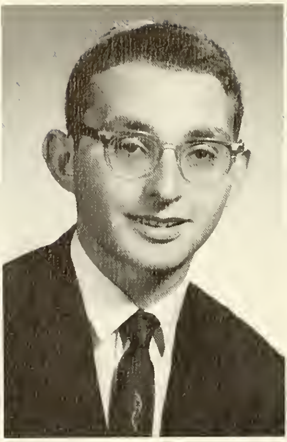
David Miller

The Lieberman Memorial Award is awarded annually by the Class of 1966 in memory of their beloved classmate Philip Lieberman. It is presented to the senior who, in the opinion of the class, most exemplifies Philip's traits of character, personality, and service to his class.

ישיבת ר׳יצחק אלחנן
YESHIVA • UNIVERSITY
תורה
ומדע
5706

seniors 1968

CHARLES ABRAMCHIK
RIETS Sociology



KALMAN ABRAMOWITZ
RIETS Jewish Studies

ALEX ANGERMAN
JSS Pre-Medical

HARRY IRA ARONOWITZ
JSS Pre-Dental

MURRAY ARONSON
JSS History

abramchik, charles
president, bnei akiva

angerman, alex
soccer team; intramurals

aronowitz, harry ira
wrestling team; big brother

aronson, murray
tempo staff

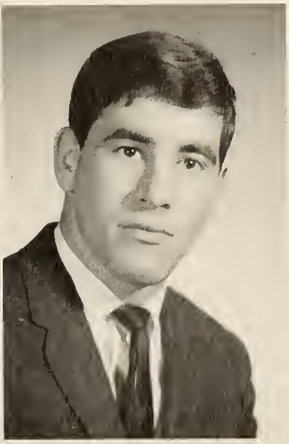
auman, richard
mathematics honor society; big brother; curriculum evaluation committee; student-faculty judiciary committee

axler, barry
exchange editor, **commentator;** chairman, speakers committee; sociology club

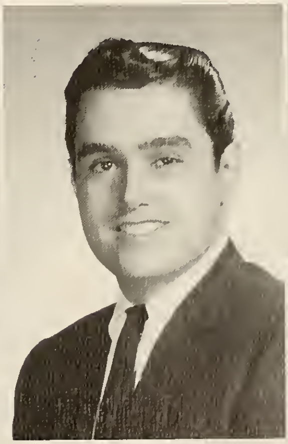
babich, harvey
alpha epsilon delta

baer, daniel
psi chi; **masmid** staff; big brother; pi gamma mu

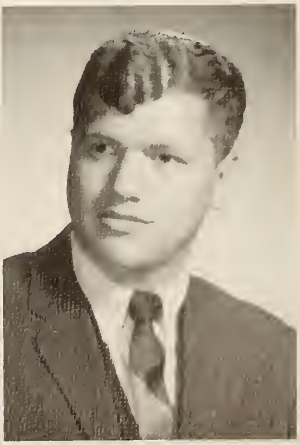
RICHARD AUMAN
RIETS Mathematics



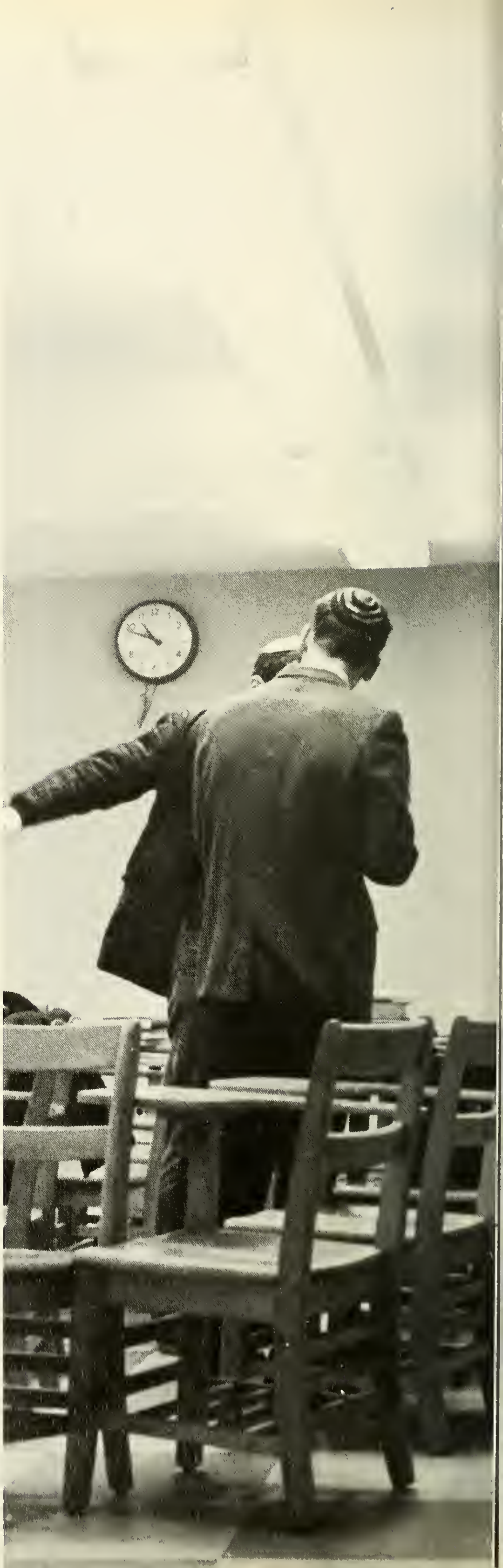
BARRY AXLER
JSS Sociology



HARVEY BABICH
JSS Biology



DANIEL BAER
RIETS Psychology



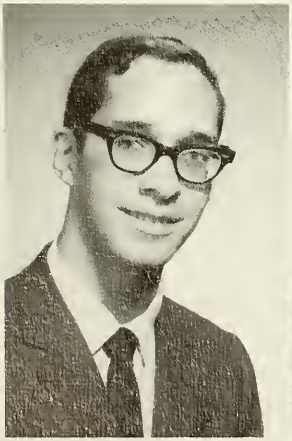
banks, gary
political science society; big brother

bauman, jacob
intramurals; pi gamma mu; big brother

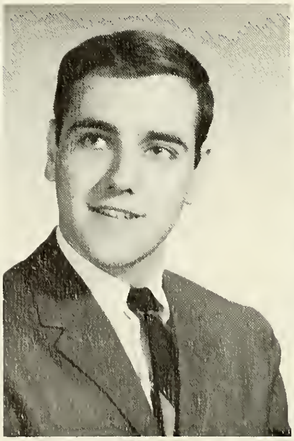
baumgarten, george alan
director, speakers bureau; moderator, college bowl; political science society

becker, robert garry
pi gamma mu; around town editor, **tempo;** canvassing committee; dean's reception

bekritsky, bruce r.
literary editor, **masmid;** copy editor, **polis;** executive editor, **student handbook;** delegate, mid-continental model united nations



AVROM IRVIN BAKER
RIETS Mathematics



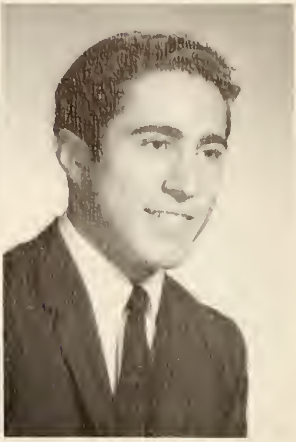
GARY BANKS
EMC Political Science

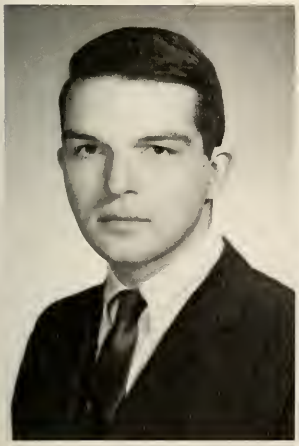
MOSHE BASKIN
EMC Physics

JACOB BAUMAN
RIETS History

GEORGE ALAN BAUMGARTEN
EMC Political Science

ROBERT GARRY BECKER
RIETS Sociology





BRUCE R. BEKRITSKY
JSS English

bendheim, jack c.
tennis team; american chemical society

berger israel
chairman, weekend committee; statistical editor, **tempo;** publicity chairman, soy; kashrus committee, soy

berliant, ben zion
technical director, wyur

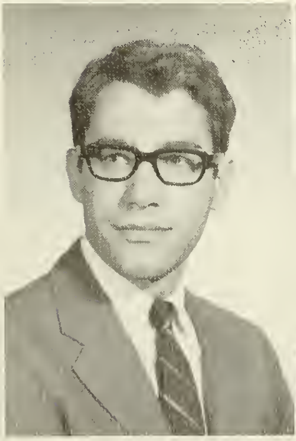
berman, nathan
gabbai; **tempo** staff; assistant manager, sphorim exchange

bernstein, david maier
president, physics club; engineering director, wyur fencing team; photography staff, **commentator**

besser, mordechai
chairman, student discount committee; big brother; curriculum evaluation committee; pi gamma mu

bodner, howard joel
sports editor, managing editor, **commentator;** delegate, mid-continental model united nations; secretary-treasurer, pi gamma mu; dean's list

bodner, irving
secretary-treasurer, debating team; governing board, **hamevaser;** pi gamma mu; phi delta phi



JACK C. BENDHEIM
RIETS Chemistry

ISRAEL BERGER
RIETS Pre-Medical

BEN ZION BERLIANT
RIETS Physics

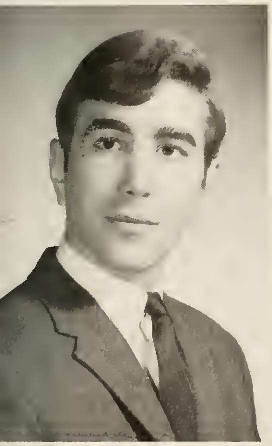
NATHAN BERMAN
JSS Psychology

MORDECHAI BESSER
RIETS English

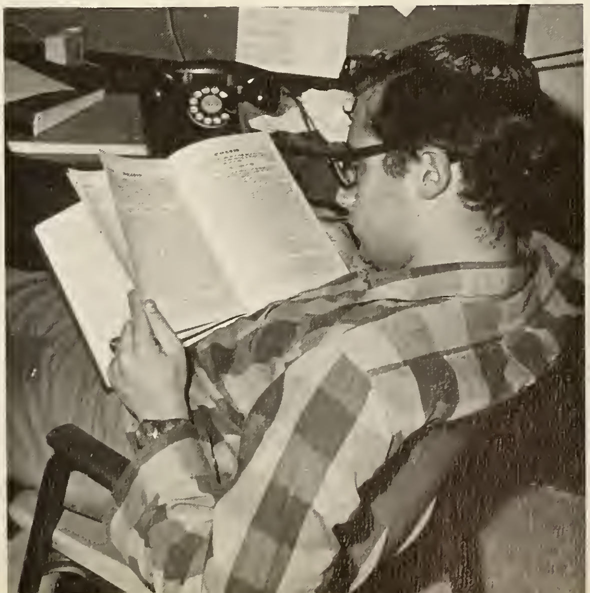
HOWARD JOEL BODNER
EMC Political Science

IRVING BODNER
RIETS Political Science

MICHAEL BOOKSTABER
JSS Mathematics



DAVID MAIER BERNSTEIN
JSS Physics



WILLIAM JOSEPH BRUSTEIN
JSS Political Science

USHER CAPLAN
JSS-EMC Philosophy

RICHARD CHAIFETZ
RIETS Political Science

IRVING DAVID CHODOSH
JSS Pre-Medical

ALAN GABRIEL CINER
RIETS History

brustein, william joseph
correlating editor, **masmid**; executive editor, **commentator;** jss student council; delegate, mid-continental model united nations

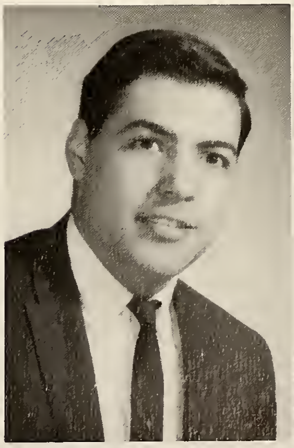
chaifetz, richard
news editor, contributing editor, **commentator;** program director, wyur; delegate, mid-continental model united nations; chairman, dormitory committee

chodosh, irving david
bnei-akiva; pre-med club; jss student council; **masmid** staff

ciner, alan gabriel
dormitory representative; big brother; yavneh

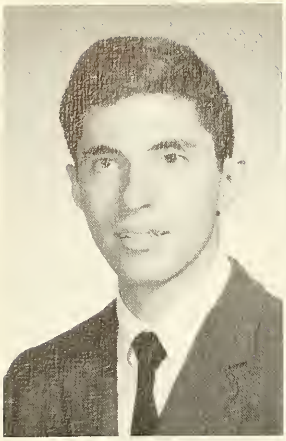
cohen, jeffrey r.
assistant manager, sphorim exchange; gabbi; chemistry club

cohen, lawrence
dormitory committee; jss student council; jss guidance committee; big brother

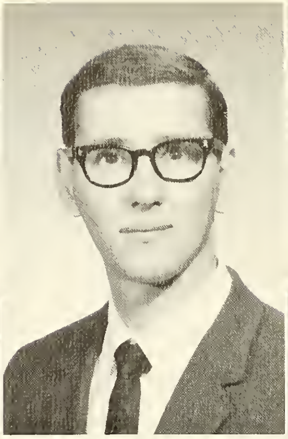


JEFFREY R. COHEN
RIETS Pre-Med

LAWRENCE COHEN
RIETS Psychology



STUART DAIELL
EMC Chemistry



SHELDON B. DARACK
JSS Physics

WILLIAM DAVIDSON
EMC Psychology

EDWARD M. DAVIS
RIETS Mathematics

IDIOMAT
INCORP
TRANSLAT
Ma

MELVIN H. DAVIS
RIETS Mathematics

daiell, stuart
chemistry club; student council reception; mizrachi-hatzair

darack, sheldon b.
chief engineer, wyur; sphorim exchange; secretary, physics club

davis, edward m.
senior justice, student court

davis, melvin h.
president, mathematics club; putnam team; physics club

dean, ronald
dramatics society

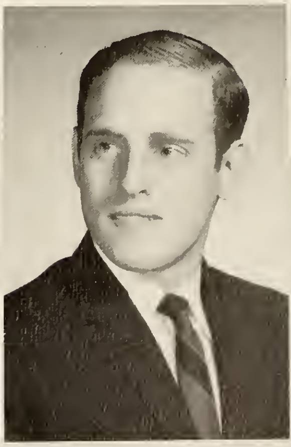
deutsch, jack
curriculum evaluation committee; big brother; student council reception; chemistry journal

deutsch, joseph e.
chess club; pre-med club; blood drive; purim chagiga

edelstein, seymour leonard
alpha epsilon delta; big brother; radio club; passover provisions committee

RONALD DEAN
EMC Psychology

JACK DEUTSCH
RIETS Chemistry



JOSEPH E. DEUTSCH
JSS Pre-Medical

SEYMOUR LEONARD EDELSTEIN
RIETS Pre-Medical

eidenbaum, martin neil
bowling team; soccer team; intramurals; pre-med club

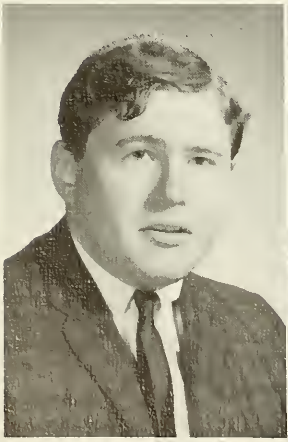
eisenberg, barry
president, freshman class; student-faculty judiciary committee; intramurals

ellman, neil d.
captain, wrestling team; art editor, hamevaser; contributing editor, **economic mind;** dormitory committee

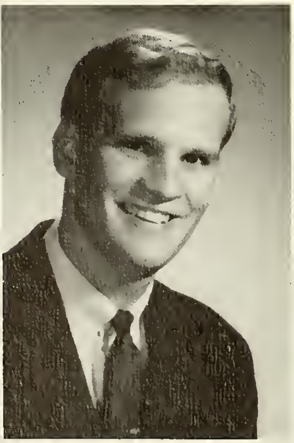
ettinger, bruce
psychology club; student struggle for soviet jewry; chairman, jss charity drive

factor, marvin
chairman, discount committee

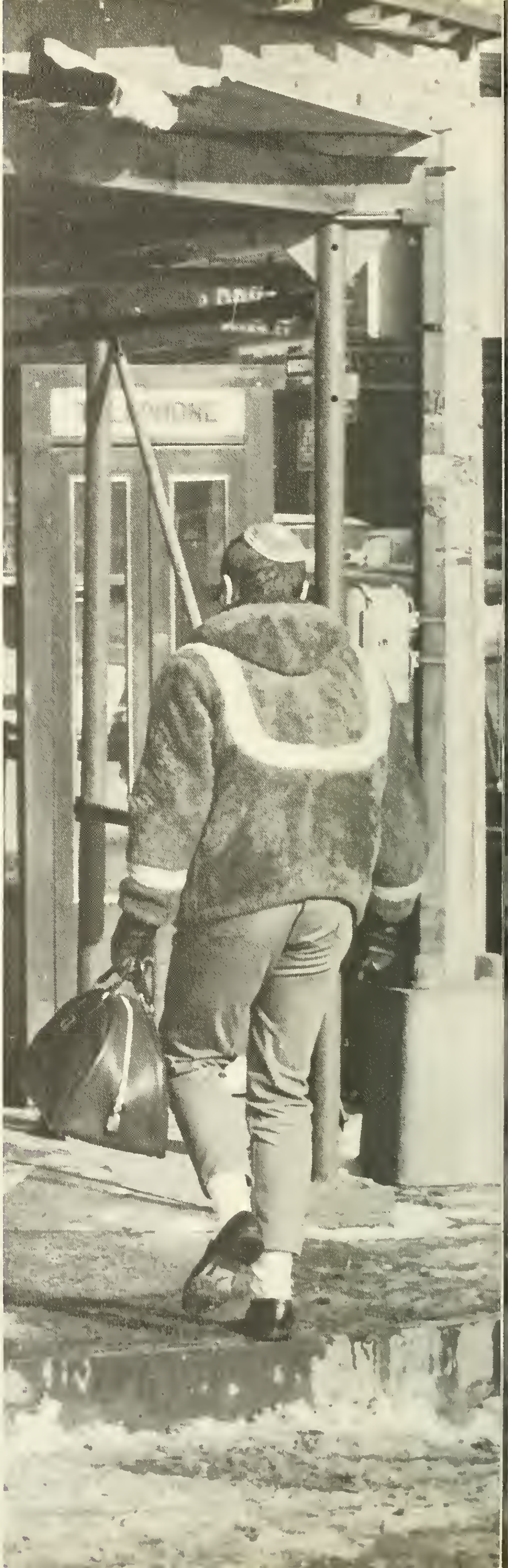
fass, marvin
photography staff, **masmid, commentator;** blood drive; big brother; photography club



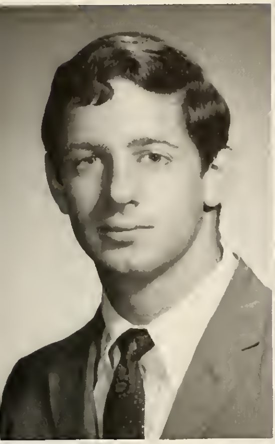
MARTIN NEIL EIDENBAUM
JSS Pre-Dental



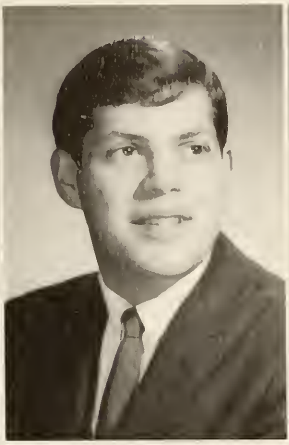
BARRY EISENBERG
RIETS History



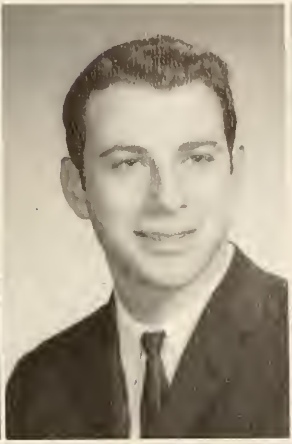
NEIL D. ELLMAN
JSS Economics



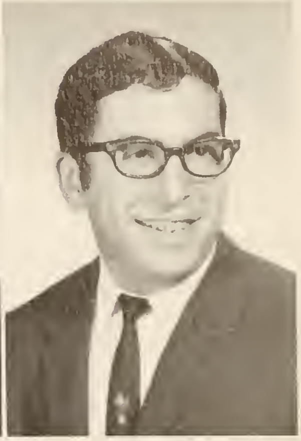
BRUCE ETTINGER
RIETS Psychology



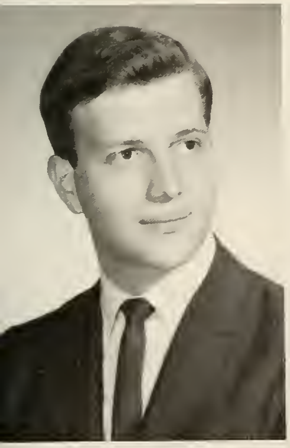
MARVIN FACTOR
JSS Political Science



MARVIN FASS
RIETS Mathematics



TESSEN
URANT



HENRY I. FEDER
EMC History

fein, paul alan
chemistry club; student struggle for soviet jewry; alpha epsilon delta

feldman, elihu joseph
fencing team; photography club; sociology club; bnai-akiva

feller, chaim
vice-president, soy; president, yavneh; dean's list; editor-in-chief, managing editor, **hamevaser**

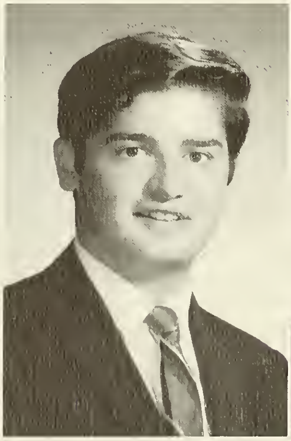
fialkoff, martin
charity drive, soy

melvin fine
dean's list

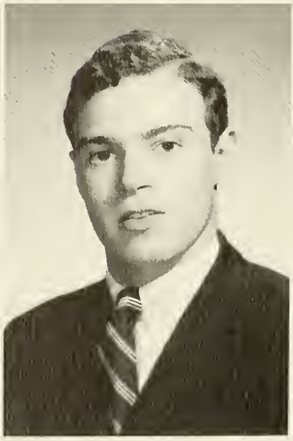
frankel, abraham
senior vice-president, emc; big brother; **tempo** staff

frankel, david n.
governing board, **hamevaser;** political science society

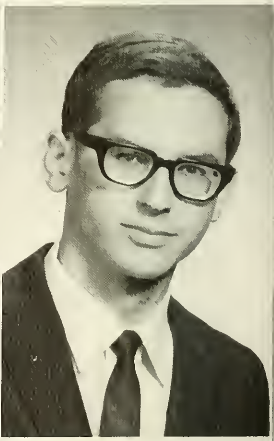
PAUL ALAN FEIN
JSS Pre-Medical



ELIHU JOSEPH FELDMAN
RIETS Psychology



CHAIM FELLER
RIETS Mathematics



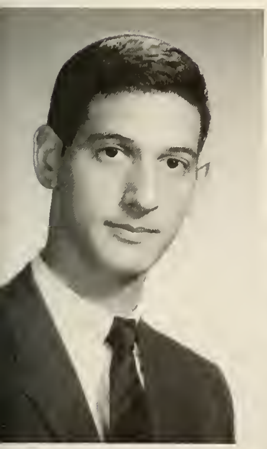
MARTIN FIALKOFF
RIETS Philosophy

STEPHEN FINE
JSS Political Science

BENNETT FINER
RIETS Biology

ABRAHAM FRANKEL
EMC Mathematics

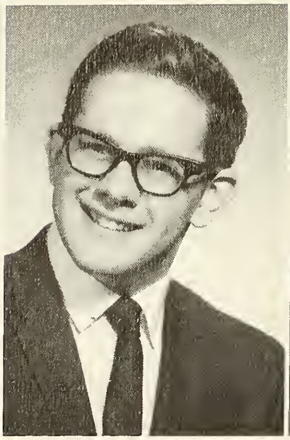
DAVID N. FRANKEL
EMC Political Science



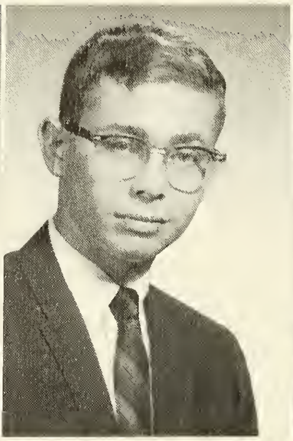
MELVIN FINE
RIETS Mathematics

EMANUEL FRANKEL
RIETS Mathematics

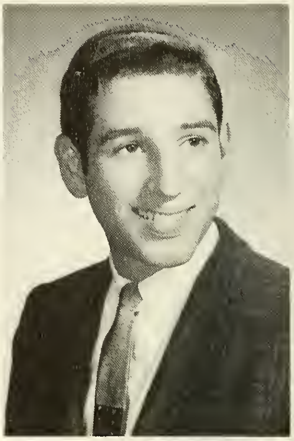
MERVYN FRANKEL
RIETS Physics

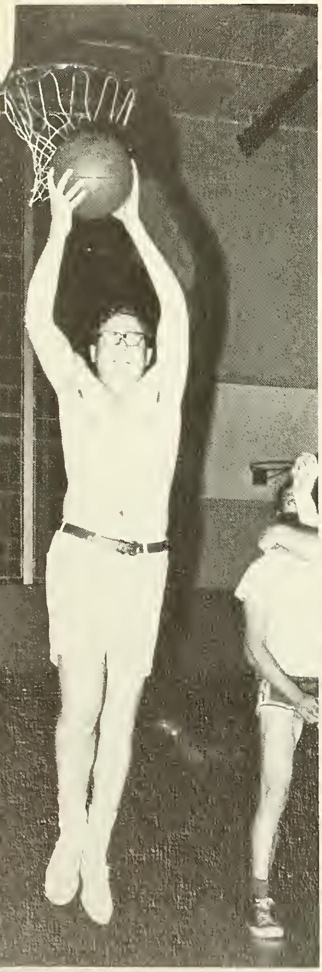


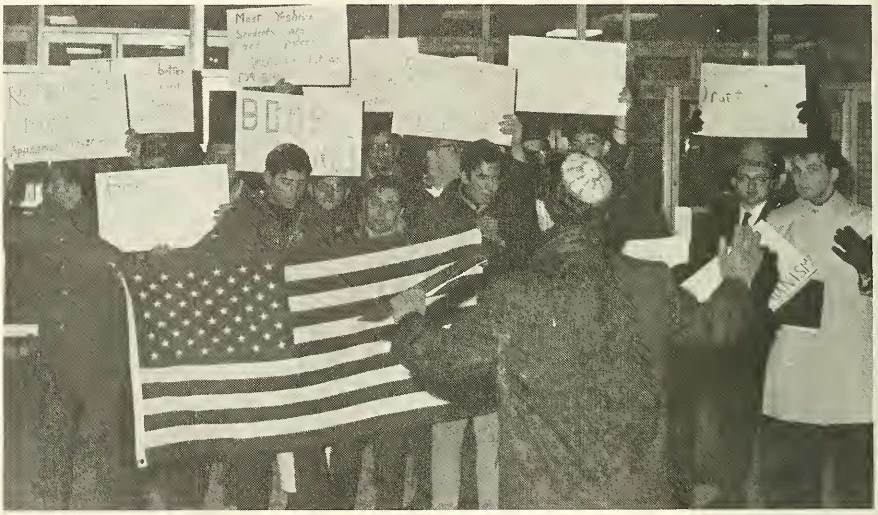
MICHAEL FRANKEL
RIETS Physics



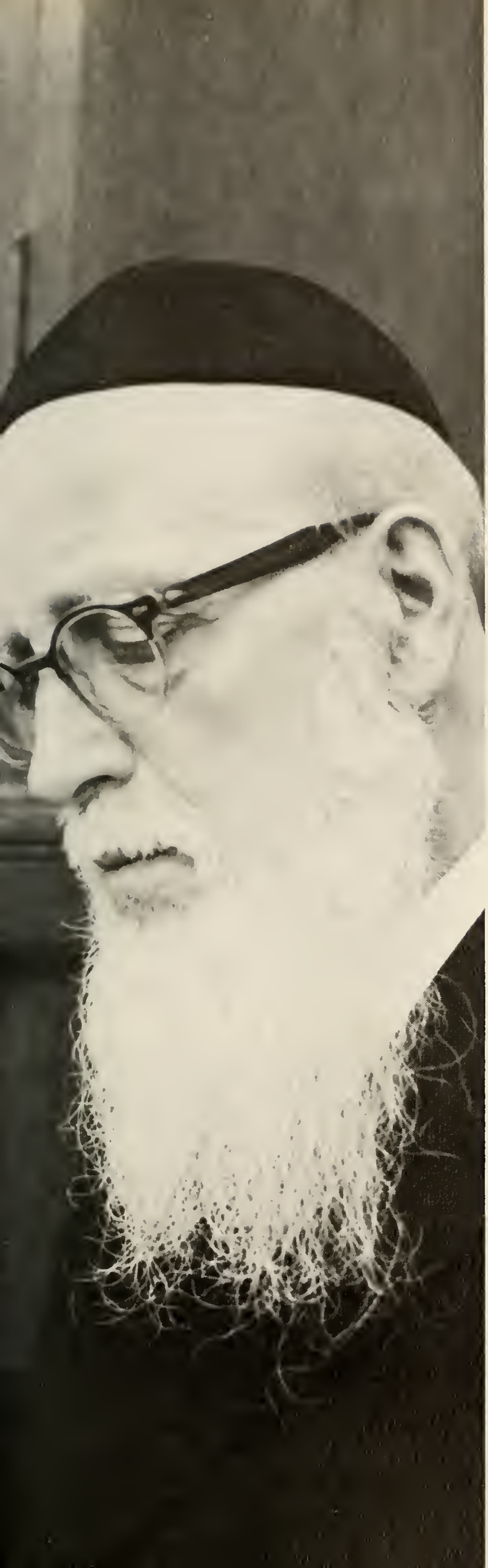
ALLAN M. FRIEDMAN
JSS Political Science







MICHAEL FRIEDMAN
RIETS Pre-Medical



frankel, mervyn
photography staff, **masmid**

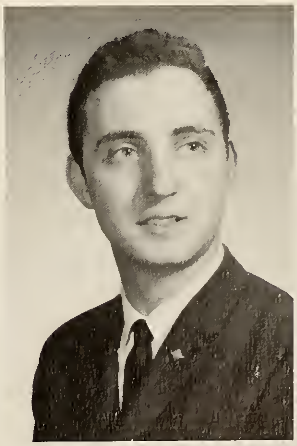
frankel, michael
captain, chess team; physics club, pi mu epsilon honor society

friedman, allan
senior editor, **commentator;** jss student council

friedman, michael
president, historian, alpha epsilon delta; big brother; chairman, speakers committee

fuchs, paul irving
corresponding secretary, ycsc; chairman, curriculum evaluation committee; president, yeshiva chapter of the american chemical society; big brother

fuchsman, martin jerome
typing editor, **tempo;** canvassing committee, emc; emc student council

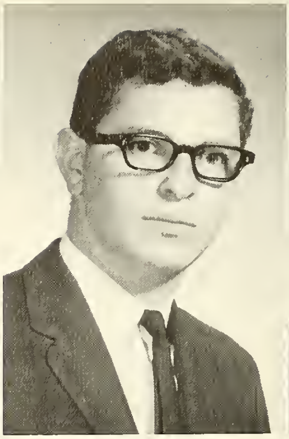


PAUL IRVING FUCHS
RIETS Chemistry

MARTIN JEROME FUCHSMAN
EMC History

MYER FUND
RIETS English

ELLIOTT GELLMAN
JSS Pre-Medical



MORTY GENN
EMC-RIETS English

ALAN GERBER
EMC Political Science

S. DAVID GERTZ
JSS Biology

gellman, elliott
associate editor, **masmid;** alpha epsilon delta; curriculum evaluation committee; tennis team

genn, morty
dramatics society; pi gamma mu; sigma delta tau

gerber, alan
political science society; editor, **tempo**

gertz, s. david
associate business manager, **masmid;** baseball team

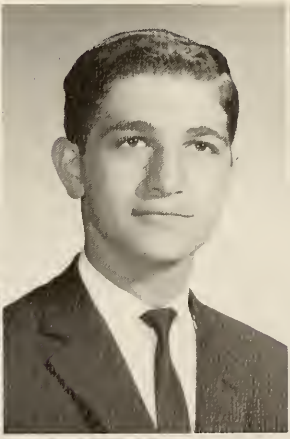
glazer, elliott s.
president, jss student council; chess club

glück, mauricio
fencing team; co-chairman, big brother; secretary-treasurer, senior class; photography club

goldman, michael warren
sports editor, **masmid;** editor-in-chief, student directory; manager,wrestling team; pi gamma mu honor society

DAVID GITTLER
EMC Biology

ELLIOTT S. GLAZER
JSS Political Science



MAURICIO GLÜCK
RIETS Pre-Dental

MICHAEL WARREN GOLDMAN
EMC Economics

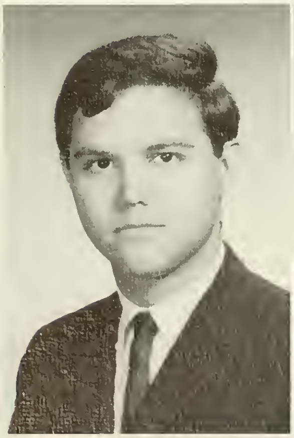
goldman, moishe
pi gamma mu; discount committee; assistant feature editor, **hamevaser;** political science society

goldsmith, sheldon
big brother; curriculum evaluation committee

goodman, howard
chairman, tat loan committee; soy student council; dormitory committee; chairman, soy gabbaim committee

groob, michael
wrestling team; associate board, **commentator;** dramatics society

gross, ronald h.
president, ycsc; secretary-treasurer, ycsc; secretary-treasurer, sophomore class; delegate, mid-continental model united nations



MOISHE GOLDMAN
EMC Political Science

SHELDON GOLDSMITH
RIETS Psychology

YITZCHOK U. GOODMAN
RIETS Jewish Studies

ISIDORE GOTTLIEB
EMC Sociology

MICHAEL GROOB
JSS Sociology

RONALD H. GROSS
RIETS Political Science

HOWARD GOODMAN
RIETS History

havran, leo
judo team

hiliewitz, yehuda
bnei-akiva

hochberg, matthew
manager, wyur

hoff, david
president, pi gamma mu; jss student council; intramurals

jacobs, alex
fencing team; alpha epsilon delta; dormitory representative

kaplan, joseph charles
associate editor, **masmid;** vice-president freshman class; contributing editor, **commentator;** vice-president, yavneh

kartin, martin c.
business manager, **masmid;** political science society; delegate, mid-continental model united nations; pi gamma mu

HERSCHEL HANDLER
JSS Psychology

LEO HAVRAN
JSS History

LOUIS HERRING
RIETS Sociology

YEHUDA HILIEWITZ
EMC Chemistry

DAVID HOFF
JSS History

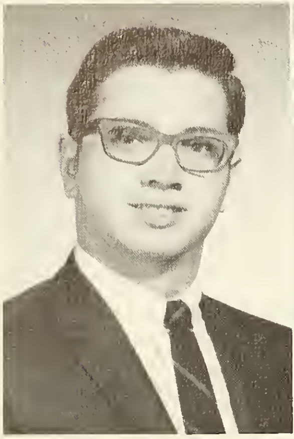
ALEX JACOBS
RIETS Pre-Medical

JOSEPH CHARLES KAPLAN
RIETS Mathematics

MARTIN C. KARTIN
JSS Political Science

MATTHEW HOCHBERG
RIETS Physics

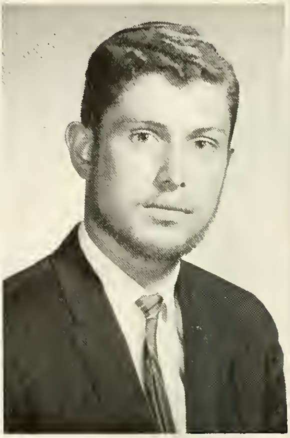
BURT S. KAUFMAN
RIETS Pre-Medical

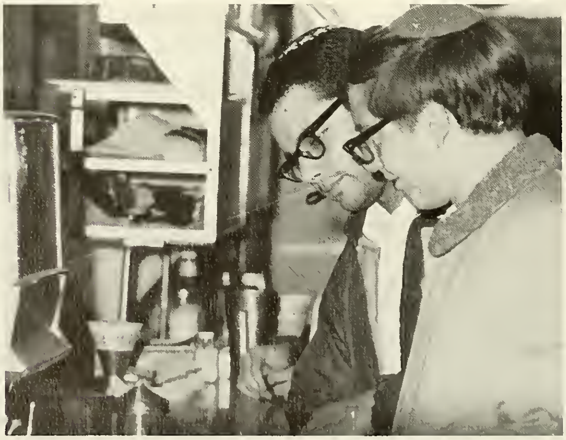


LLOYD KEILSON
RIETS English

SHELDON E. KIER
RIETS History

AARON PAUL KINSBERG
EMC History





GERALD SAMUEL KIRZNER
JSS Psychology

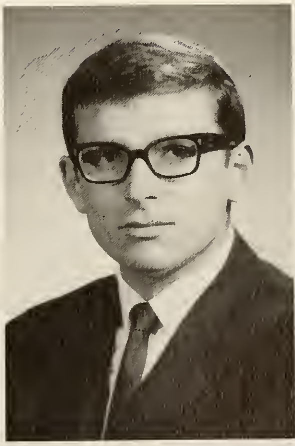
kaufman, burt s.
wrestling team; dean's reception; soy, shabbos committee

keilson, lloyd
soy, halacha committee; pesach provisions committee

kier, sheldon e.
student sphorim exchange; big brother

kirzner, gerald samuel
psychology club; psi chi; bowling team

kleiner, philip
chess team; french club



PHILIP KLEINER
RIETS French

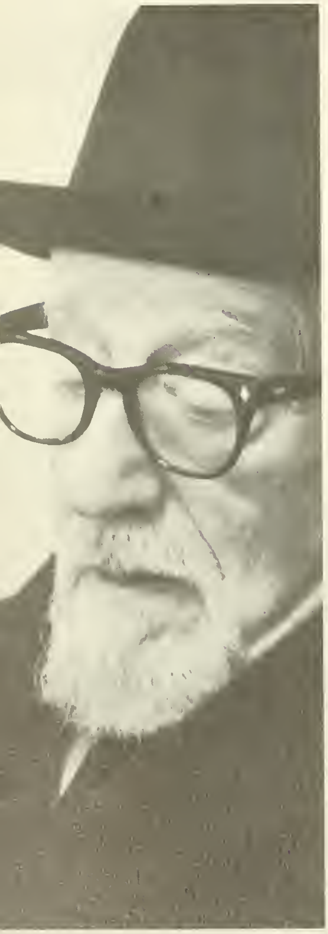
SHELDON KOENIG
EMC Mathematics

JONATHAN KONOVITCH
JSS Biology

DREW GEOFFREY KOPF
JSS English

ROBERT I. KOPPEL
JSS History

EUGENE KORN
JSS Mathematics-Philosophy



GEORGE S. KORNFELD
JSS Psychology

konovitch, jonathan
fencing team; tennis team; **commentator** staff; intramurals

kopf, drew geoffrey
fencing team; president, vice-president, dramatics society; sergeant-at-arms, ycsc

koppel, robert i.
dean's list; jss student council; pi gamma mu; contributing editor, **economic mind**

korn, eugene
masmid staff; intramurals; philosophy journal

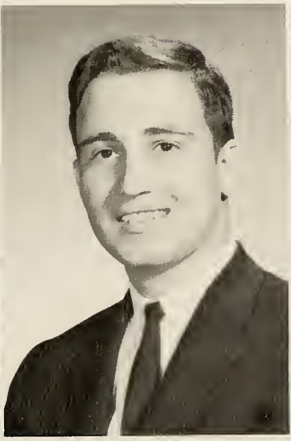
kornfeld, george s.
masmid staff; tennis team

kraut, benny
contributing editor, hamevaser; pi gamma mu

krieger, leslie a.
vice-president, eta sigma phi; class president, emc; bowling team

kurz, irwin
basketball team; political science society

MORRIS I. KRAM
EMC English



BENNY KRAUT
REITS Philosophy

LESLIE A. KRIEGER
EMC Classical Languages

IRWIN KURZ
EMC Political Science

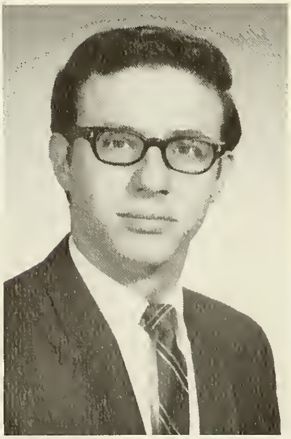
langer, larry
political science society; psychology club; student handbook; junior justice, student court

lefkovitz, earl
commentator staff; associate chairman, speakers committee; emc israel committee; wyur

lerner, henri
manager, soccer team; radio club

lessem, joseph h.
editor-in-chief, **kol**

JOEL KUTNER
EMC English



LARRY LANGER
RIETS Political Science

MICHAEL LAZERUS
JSS English

EARL LEFKOVITZ
EMC History

MARK LEHRMAN
JSS Pre-Dental

HENRI LERNER
RIETS Pre-Medical

JOSEPH H. LESSEM
JSS-RIETS English

levin, mark
vice-president, senior class; associate editor, chemical journal; alpha epsilon delta; assistant contributing editor, **hamevaser**

lightman, mordecai shalom
tennis team

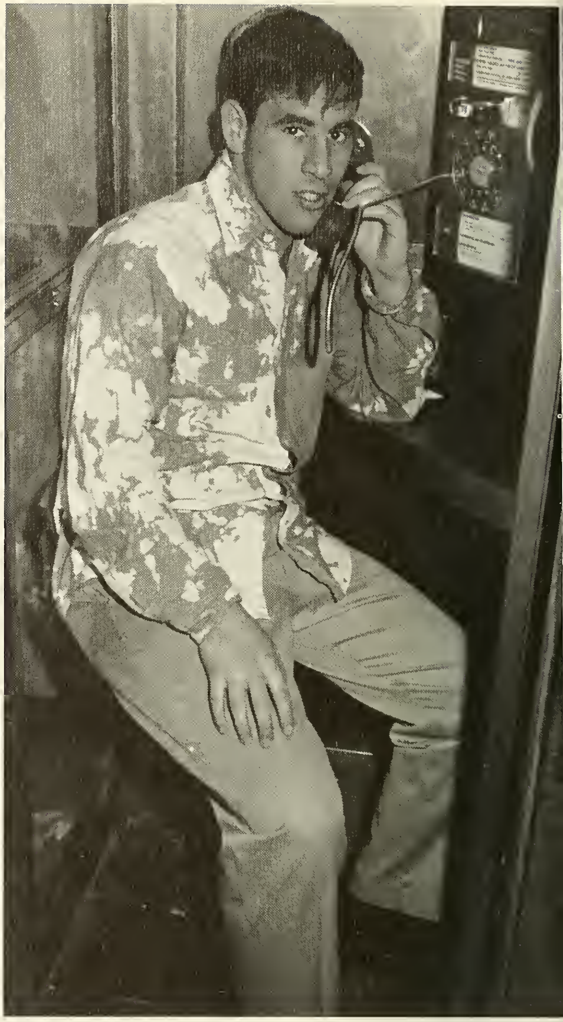
lipman, bernard
fencing team; chemistry club

luber, joel
chairman, weekend committee; chairman, bikur cholim and shivah committee

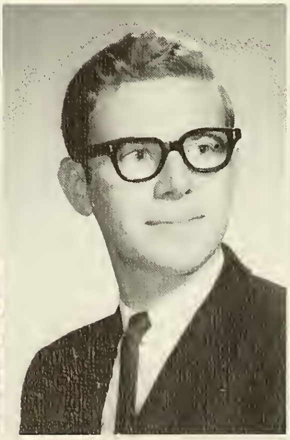
luchins, david
chairman, senior dinner; editor emeritus, editor-in-chief, feature editor, **hamevaser;** dean's list; pi gamma mu

mandel, adley f.
captain, fencing team; chemistry club

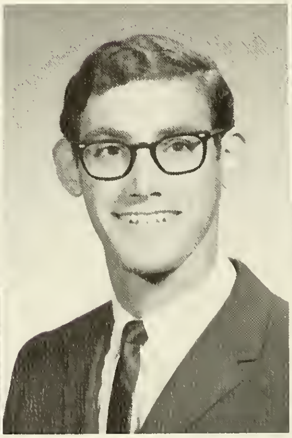
marburger, steve
big brother; psychology club



BENJAMIN LEVENE
RIETS English

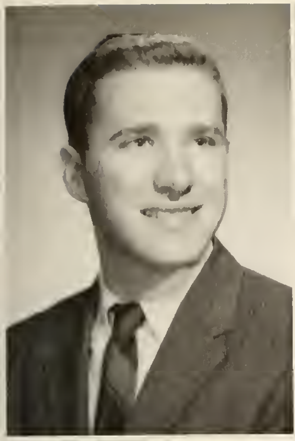


MARK LEVIN
RIETS Chemistry—Pre-Medical



MORDECAI SHALOM LIGHTMAN
JSS Pre-Dental

BERNARD LIPMAN
EMC Chemistry

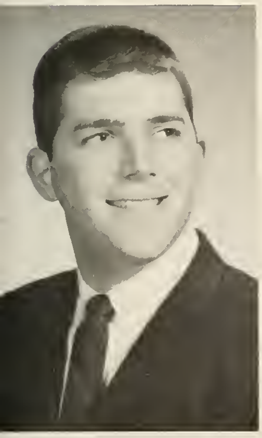


DAVID LUCHINS
RIETS Political Science

ADLEY F. MANDEL
RIETS Chemistry

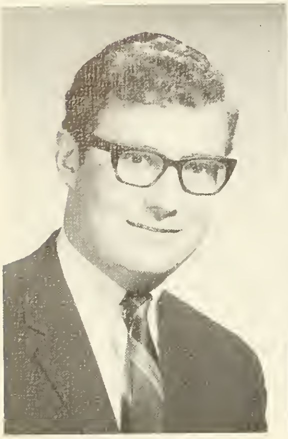
LOUIS MANDELBAUM
EMC Mathematics

STEVE MARBURGER
JSS Psychology

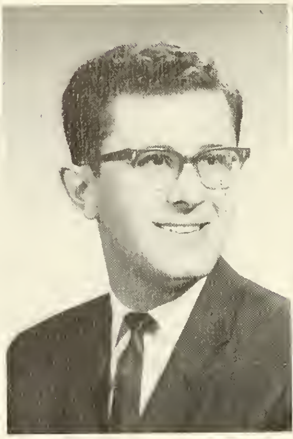


JOEL LUBER
JSS Pre-Dental

JAY H. MARCUS
RIETS Psychology

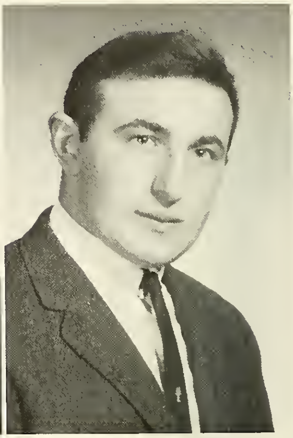


MILTON M. MARKOVITZ
EMC Hebrew

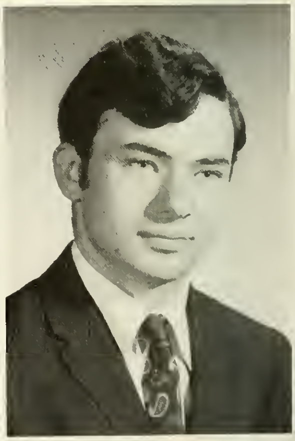


HILLEL ELI MARKOWITZ
JSS Mathematics—
Physics

IRVING S. MARKUS
RIETS Pre-Medical



Honor
REMEMB
MUNICH
Appeasement



SOL METZGER
EMC Sociology

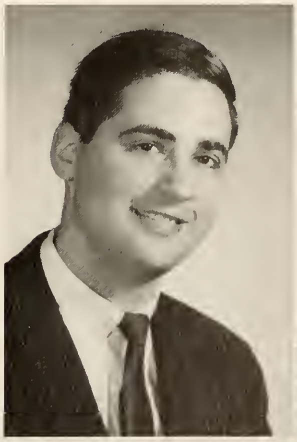
marcus, jay h.
dean's list; chairman, pesach provisions committee; psi chi; managing editor, **hamevaser**

markovitz, milton m.
editor-in-chief, **nir**

markowitz, hillel eli
fencing team; associate news editor, **commentator**

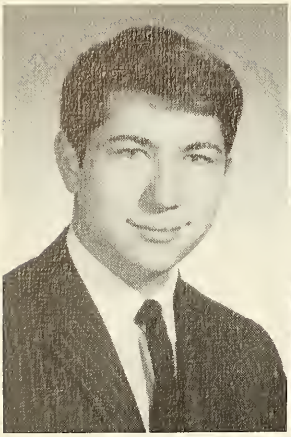
meyer, david n.
editor-in-chief, **tempo;** dean's list; director's list; pi gamma mu

miller, david efrem
dean's list; chairman, melava malke committee; president, soy; mathematics club

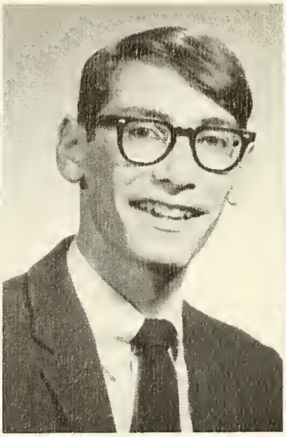


DAVID N. MEYER
EMC Political Science

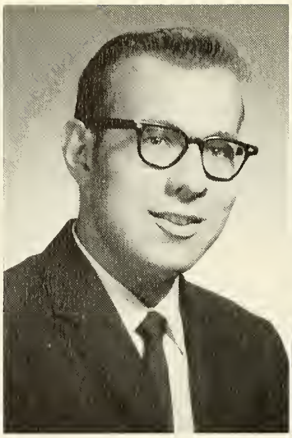
DAVID EFREM MILLER
RIETS Mathematics



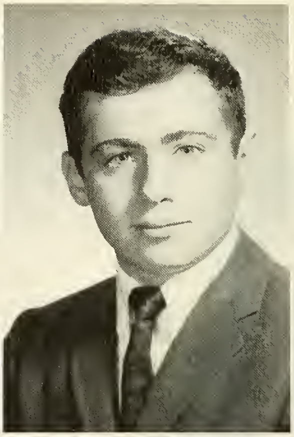
EDWARD TED MILLER
JSS-RIETS Pre-Medical



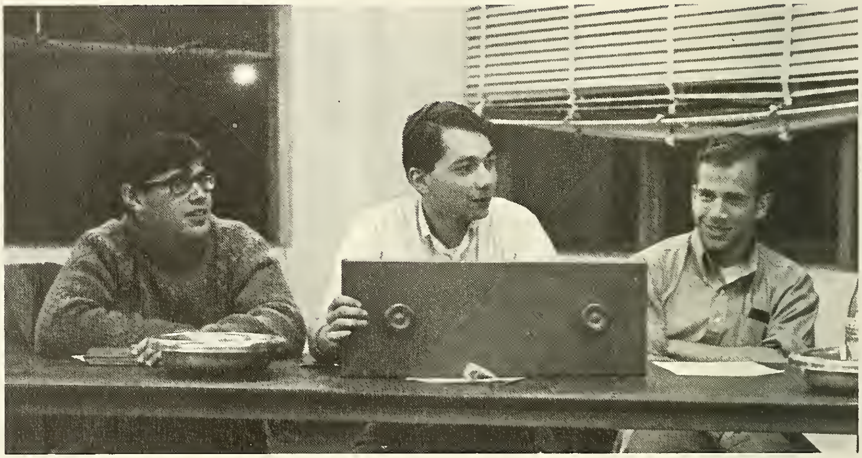
MICHAEL MILLER
JSS Psychology

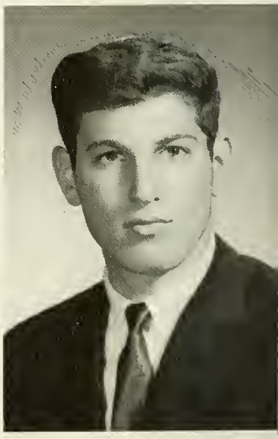


JOEL LAWRENCE MORRIS
RIETS History



ALEXANDER NEWMAN
RIETS Psychology





MICHAEL F. NEWTON
JSS Political Science

miller, edward ted
governing board, **commentator;** dormitory committee; chairman, yeshiva college—stern lecture series

miller, michael
associate justice, student court; chairman, athletic committee; sports director, wyur; fencing team

morris, joel lawrence
dormitory committee; gabbai; shabbos committee

newman, alexander
vice-president, psychology club; editor, **psych paths;** student struggle for soviet jewry; photography club

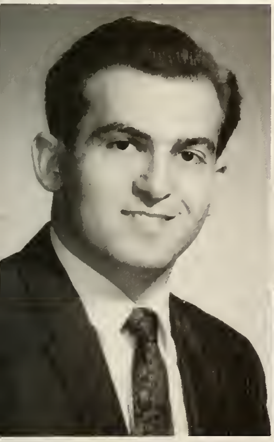
newton, michael f.
intramurals; political science society; sports editor, **tempo**

nunberg, samuel
fencing team; history journal, emc

nussbaum, barry
secretary-treasurer, economics club; big brother

palefski, paul
activities editor, **masmid;** basketball team; senior justice, student court; alpha epsilon delta

parker, charles
assistant literary editor, **masmid;** chairman, speakers bureau; exchange editor, **commentator**



SAMUEL NUNBERG
EMC History-Classics

BARRY NUSSBAUM
RIETS Economics

PAUL PALEFSKI
EMC Pre-Medical

CHARLES PARKER
JSS English

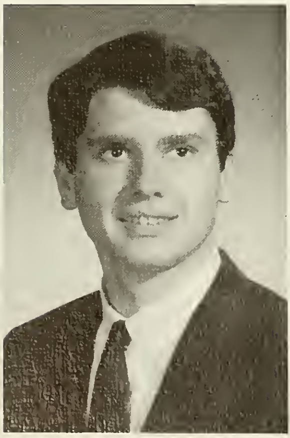
peterseil, jacob
fencing team; big brother

polak, israel
tennis team; student directory; karate club; intramurals

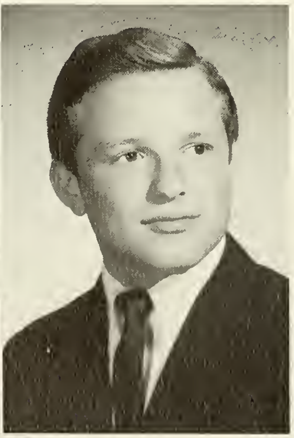
posner, simon
secretary-treasurer, soy; editor, **gesher**

potasnik, joseph
sociology club; election committee, jss; secretary-treasurer, jss student council

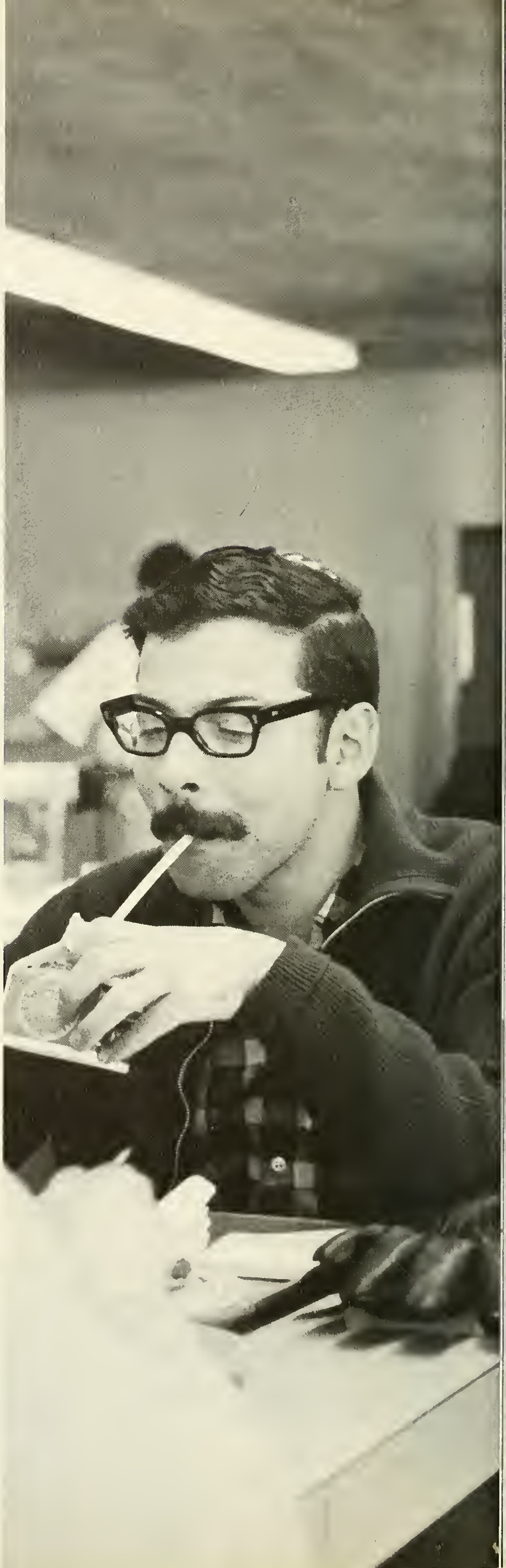
presby, leonard
photography editor, **commentator;** pi mu epsilon; big brother; photography staff, **masmid**



JACOB PETERSEIL
JSS English



ISRAEL POLAK
RIETS Mathematics

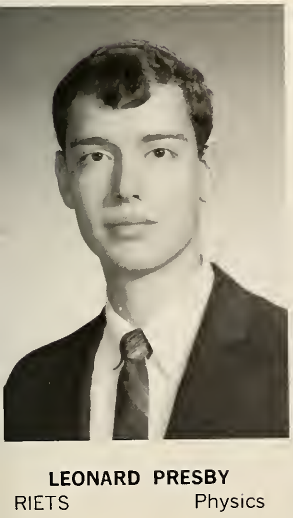


SIMON POSNER
RIETS History

JOSEPH POTASNIK
JSS-RIETS Sociology

JAY POUPKO
RIETS Biology

JOSHUA POUPKO
RIETS Philosophy



LEONARD PRESBY
RIETS Physics

rabinowitz, burton d.
editor-in-chief, **kol;** literary editor, contributing editor, **commentator;** secretary, **scalpel** reporter, alpha epsilon delta; tennis team

raphael, stan
basketball team

ribner, david s.
president, senior class; chairman, chavrusa committee; curriculum evaluation committee

rockoff, alan
president, debating society; contributing editor, **tempo**

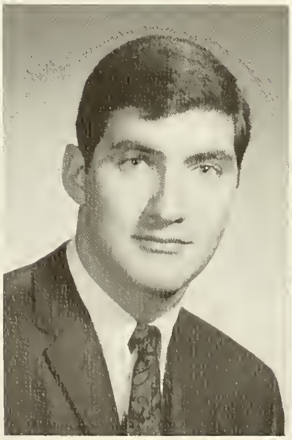
rolnicki, paul
wrestling team

romanoff, elihu
wrestling team

rosenbaum, arthur
vice-president, junior class; chief justice, student court; canvassing committee; big brother

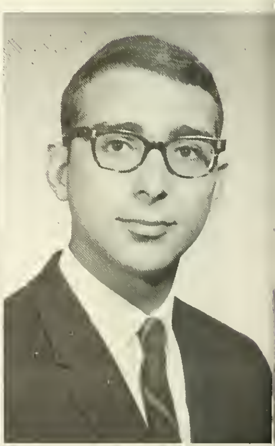
rosenblatt, gary
associate editor, feature editor, **commentator;** president, sophomore class; president, sigma tau delta; senior editor, **kol**

BURTON D. RABINOWITZ
RIETS Pre-Medical

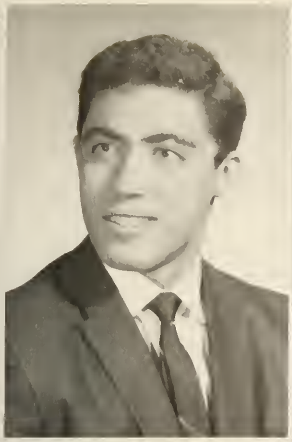


STAN RAPHAEL
JSS Political Science

DAVID S. RIBNER
RIETS Sociology



ALAN ROCKOFF
RIETS Pre-Medical



ELIHU ROMANOFF
RIETS Pre-Medical

ANSHEL ROSBY
RIETS Jewish Studies

ARTHUR ROSENBAUM
RIETS Pre-Dental

GARY ROSENBLATT
JSS English

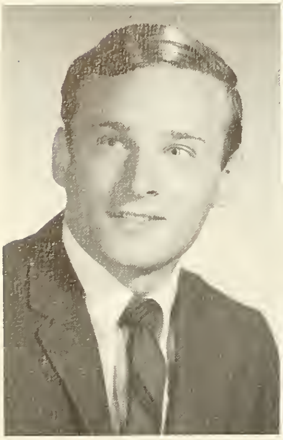
PAUL ROLNICKI
JSS History

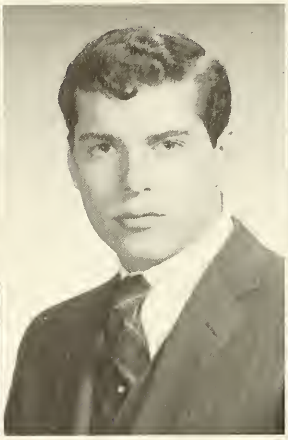
NORMAN N. ROSENBLUM
EMC Biology

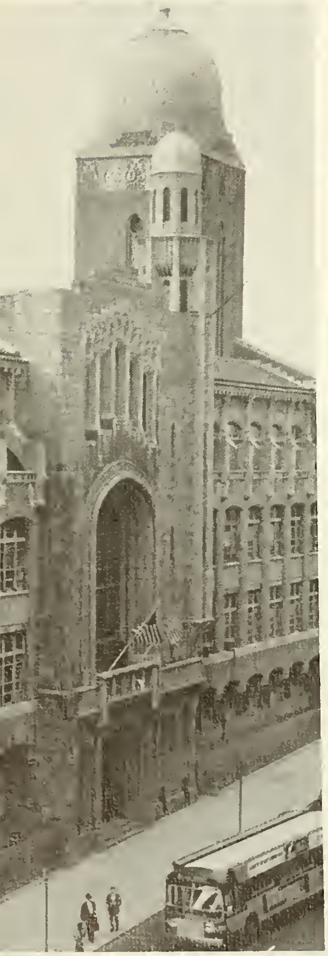
JEROLD ROSENKRANZ
JSS-EMC Economics

PAUL ROSENSTOCK
RIETS Pre-Medical

MORRIS ROSENZWEIG
RIETS History







JEFFREY I. ROTH
EMC-RIETS Political Science

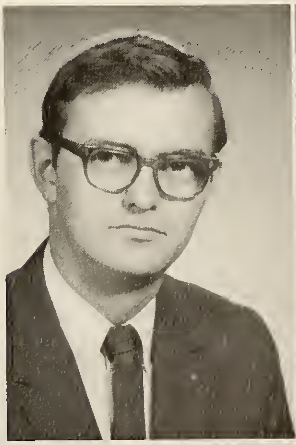
rosenblum, norman n.
chairman, ycsc publicity committee; student directory committee; big brother

rosenkranz, jerold
economics club; intramurals; dormitory committee; junior justice, student court

roth, jeffrey i.
student-faculty judiciary committee; literary editor, **kol;** chairman, public affairs committee; israeli correspondent, **commentator**

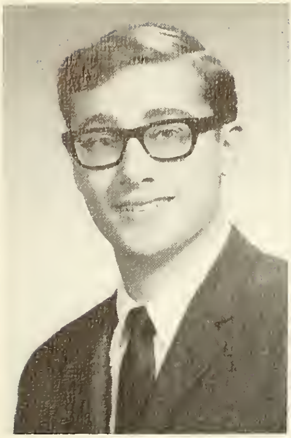
roth, nosan
gesher staff

safran, bezalel
contributing editor, **hamevaser**

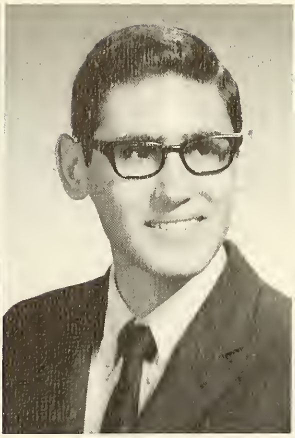


NOSAN ROTH
RIETS English

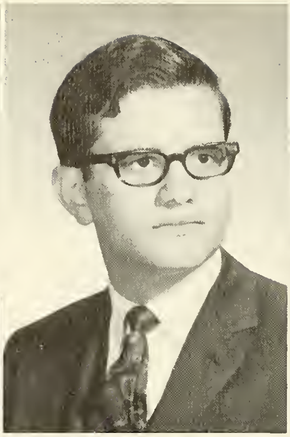
BEZALEL SAFRAN
RIETS History



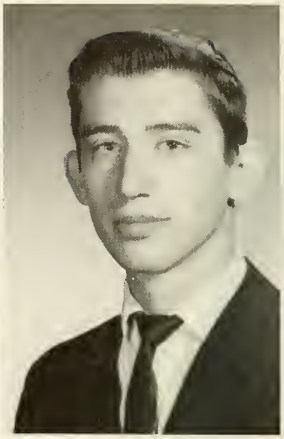
SAMUEL K. SANDHAUS
RIETS Economics



PHILIP SAVITZ
RIETS Mathematics



IVAN MICHAEL SCHAEFFER
JSS Political Science



ALEX SCHEINFELD
RIETS Physics

GARY S. SCHIFF
EMC Political Science

savitz, philip
french club; assistant gabbai

schaeffer, ivan michael
editor-in-chief, **masmid;** president, political science society; chairman, mid-continental model united nations delegation; student-faculty judiciary committee

schiff, gary s.
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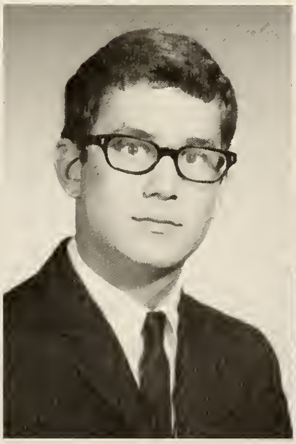

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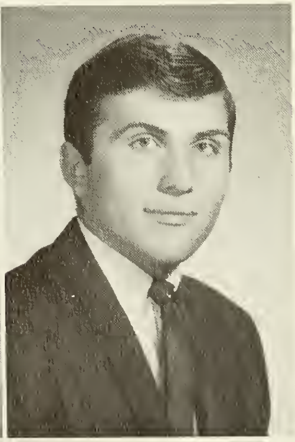

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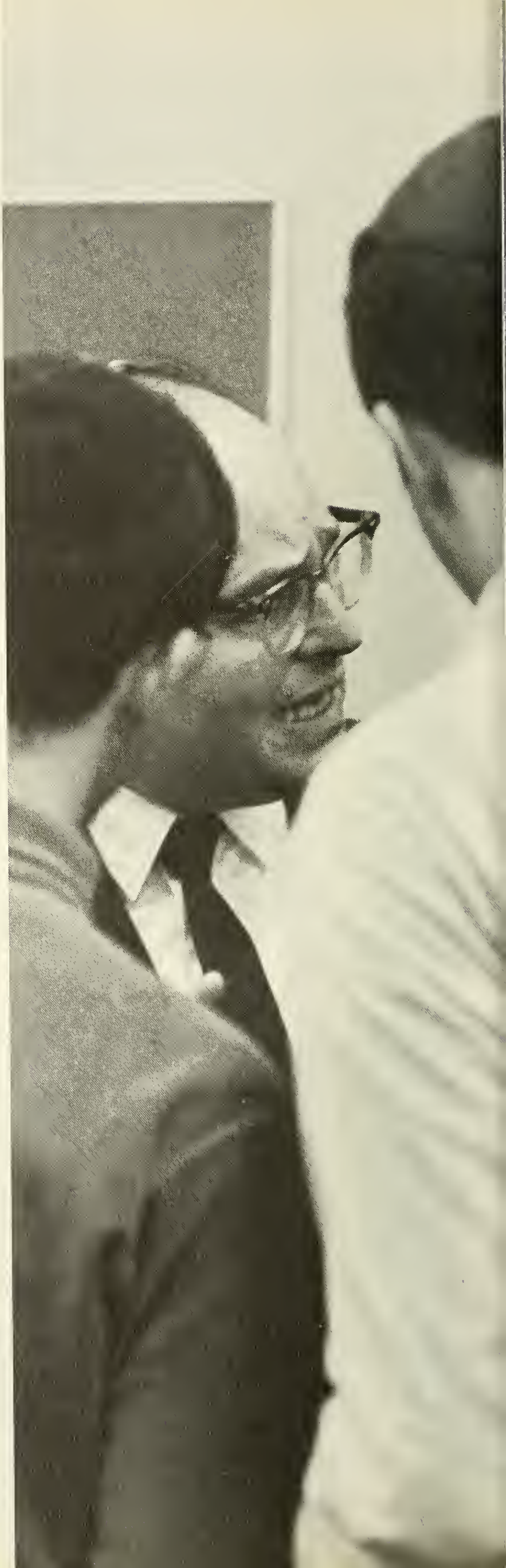

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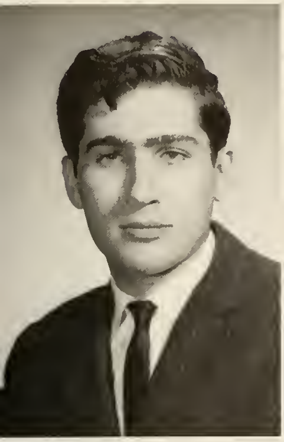

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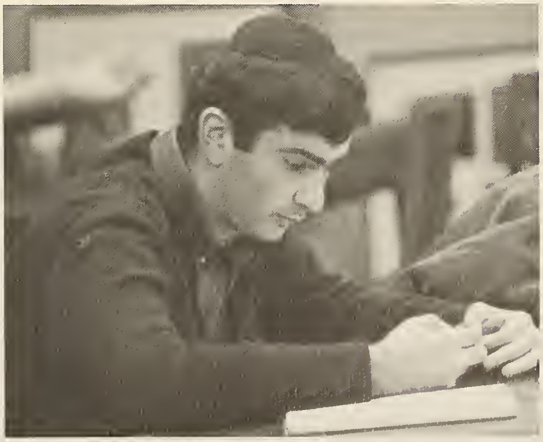

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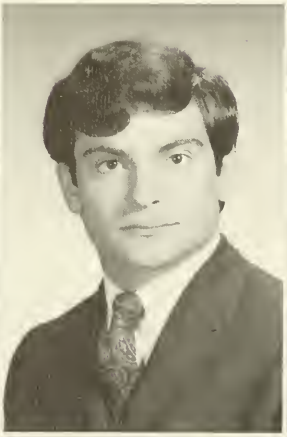

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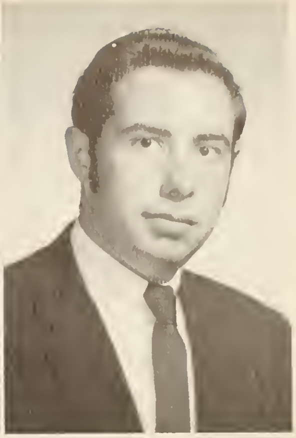

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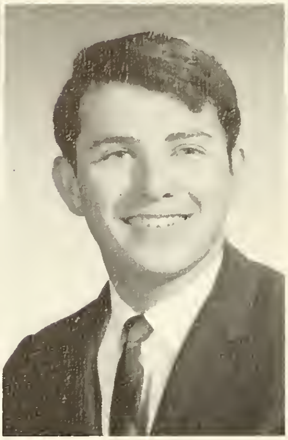

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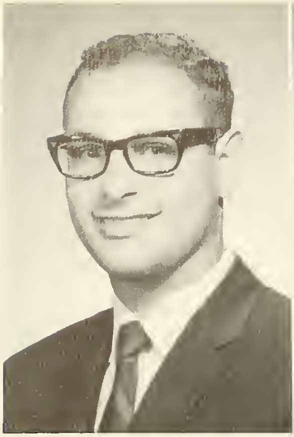

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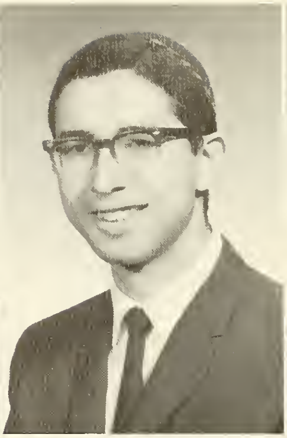

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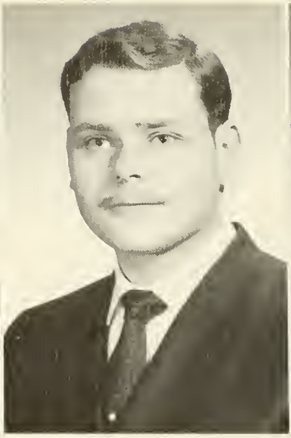

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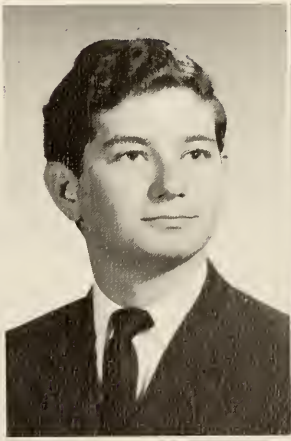

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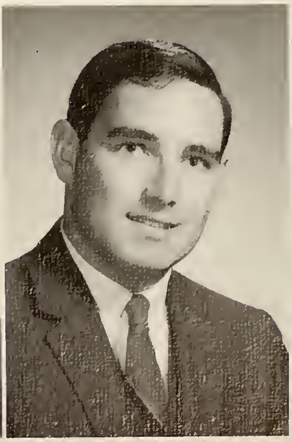

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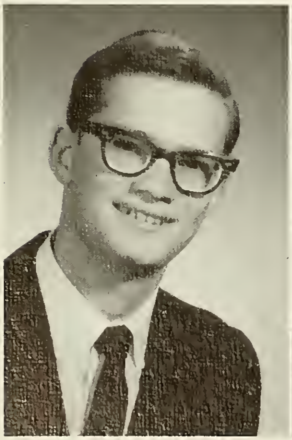

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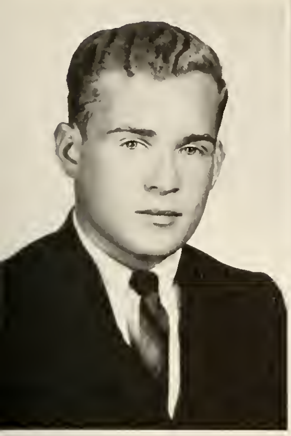

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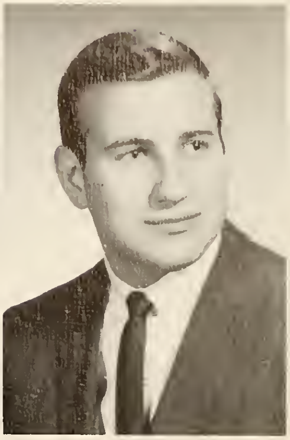

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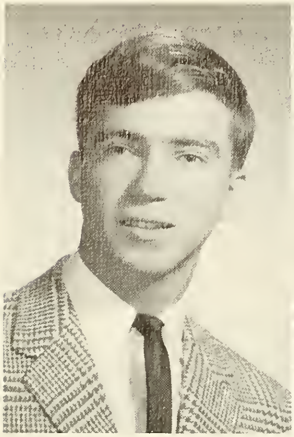

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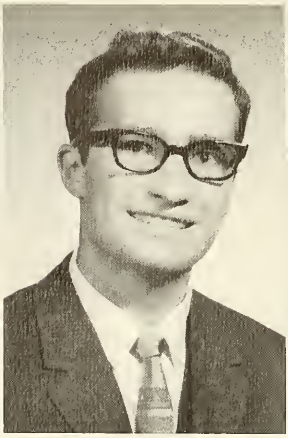

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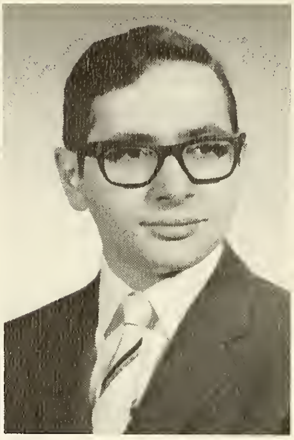

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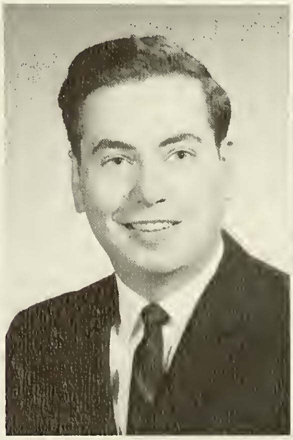

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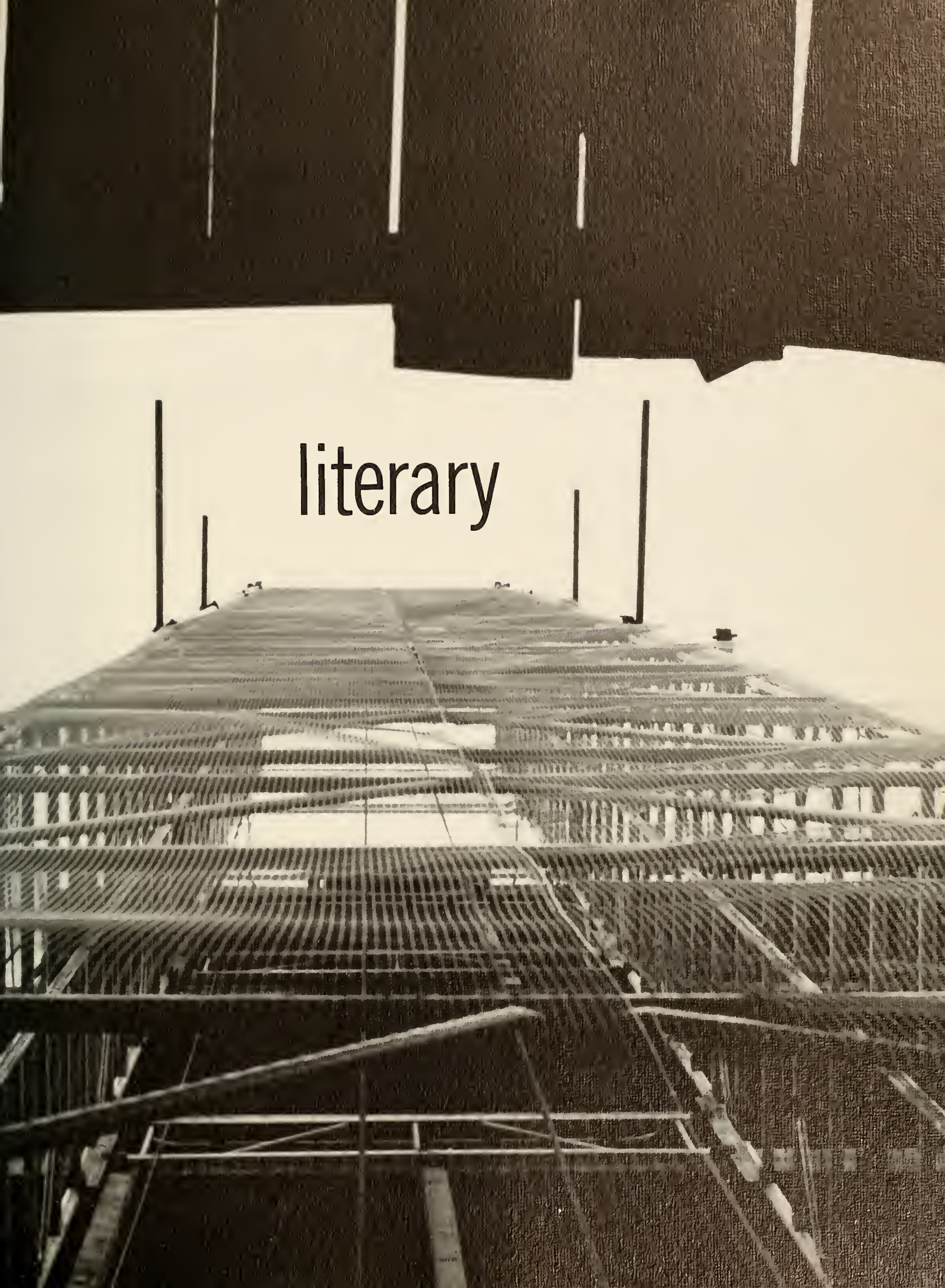

literary

Ephraim Fleisher Memorial Award: Kohelet

George Weicz

Anyone looking for systematic philosophy will be disappointed in the book of Kohelet. I confess that when I first began studying the book, I had visions of a neat and structured answer to the problems that I sensed lay beneath the text. Only after my third reading, when my need for ordered development clashed violently with Kohelet's dialectic, did it occur to me that I had been on the wrong track all along.

Kohelet is a cry of anguish; a groping, often clumsy attempt to find a way out of the labyrinth. It abounds in repetition and outright contradiction and it is timeless testimony to the pain and confusion of being human. In sum, it is a pulsating organic work of great power and sensitivity. And it is in this quality that its genius is found.

This, more than anything else, is what I have attempted to convey in the following essay.

I

The central problem of Koheleth is a familiar one to existentialist philosophy, and modern literature: man's inability to impose order and purpose on the universe. Though it may, in fact, exist, purpose cannot be found 'under the sun'. The workings of the universe appear eternally recurring, arbitrary, alternately propitious or inimical, end, at all times, abstruse.

> All things weary themselves (constantly); man cannot utter them: the eye is never satisfied with seeing, nor the ear filled with hearing.

This is man's most profound experience of suffering; the suffering of a being whose intellect and will naturally seek order, who seeks to master the universe through the imposition of coherence and significance, but who comes to be shattered by the realization that such concatenations are illusory, and that such knowledge is forever unattainable.

> For where there is much wisdom there is much vexation: and he that increaseth knowledge increaseth pain

Before this reality, man's life is meaningless. Without an anchor of ultimate order and purpose, man can only cry in despair.

> Vanity of vanities: all is vanity.

If as nature suggests all eternally recurs, of what significance are man's actions? If all is soon forgotten, what is man to live for?

> What is crooked cannot be made straight; and that which is defective cannot be numbered.

For if life is meaningless, man is ultimately powerless before **impersonal** forces which rule the world. Why should he act?

Man's entire moral and religious life acquires an air of unreality. How can man affirm life? This becomes the central, indeed the **only** question for Kohelet.

II

His first answer is an attempt to affirm life "under the sun" and man himself

> Come, then . . . I will have a taste of joy, and thou shalt see what is good.

It is not, however, the sensual pleasure after which the witless strive that Kohelet speaks of, but the pleasure achieved by man in the act of creating. The joy stems from pleasure received from one's own created work, in exercising power, in being a 'majestic man'. Man builds, creates, wields power, and takes pleasure from this work.

> And whatsoever my eyes desired I refused them not; I withheld not my heart from any joy; for my heart was rejoiced with all my toil, and this was my portion of all my toil.

But an object of worship must be divine and infinite, and man's power is pitiful, for in the face of an immense universe, man's work is insignificant.

> For what (can) the man (do) that cometh after the king? only (that) which (others) have done already.

It is not, however, the created work which gives man importance, protests Kohelet. It is in their intelligence and in their **'will'** to power that men find joy.

> But I saw indeed that wisdom hath the advantage over folly.

It is the creative genius of men which gives meaning; the 'state of being' of the man who dominates nature, rather than the final end of his work.

But the creative genius as well must die. It too is finite and insignificant.

> And how doth the wise die equally with the fool?

How is it possible that 'majestic man' comes to the same end as the fool? If man is to be the object of his own worship and the source of his own purpose, he must be infinite and divine. Of what use is contingent and limited power that soon passes away.

The 'will to power' quickly turns to despair. The creative work, which represented man's ascendance to the divine, has been transformed into servile drudgery.

> For all his days are full of pains, and vexation is (mingled with) his employment: yea, even in the night his heart taketh not rest.

Kohelet is driven to a second answer, which in fact appears periodically through the work, and which presages its final conclusion. If it is man's unattainable need for divinity which is the cause of his torment, man can only be freed by submitting to a higher power. Then man can enjoy the fruits of his labour.

> That it cometh out of the hand of God

But more important at this point, he imposes, by an act of will, the religious reality on the universe.

> For every thing there is a season; and a (proper) time is for every pursuit under the heavens.

All the irrationality, the arbitrariness, is given meaning. For every **thing,** for every **time** there is a purpose: for death as well as life, for destruction as well as creation. Perhaps man cannot understand, but there is no need, for in the worship of God there is meaning. Even man's finiteness and powerlessness before the universe becomes a virtue, a contrast to God's eternal power, in order to augment his glory that men should fear him.

All this, however, requires rejecting man's perceived reality, and Kohelet is not yet ready to take this step. For reality rebels against the religious conception of the universe.

> And moreover I have seen under the sun, (that in) the place of justice, even there was wickedness; and (that in) the place of righteousness, even there was wickedness.

Reality cries that moral and religious order is illusory. One can answer that in the end order will be demonstrated, and God will judge the wicked. But Kohelet cannot escape the perception that before death all is unanswerable. In its face, how can one know that salvation will ultimately come?

> Who knoweth the spirits of the sons of man that ascendeth upward, and the spirit of the beast that descendeth downward to the earth

Who can know and who can base his life on such a thin possibility? The finitude of man's life demands that it be built on a more tangible, more certain basis. Kohelet never rejects God, who is mentioned even in the moments of greatest despair, for God is as much a reality for Biblical man as is the perception of vanity. What he cannot accept is God as an **answer** to the dilemma. The search must be conducted in the world of man, the world of "under the sun," where perhaps certainty is possible.

III

Returning to the world of man, Kohelet once again realizes that it is the striving for majesty which is the root of oppression and injustice.

> Again I beheld all the toil, and all the energy in doing, that it is (from) the envy of one man for his neighbor.

Springing from envy the creative impulse is perverted into a "will to power" over others, in a constant attempt at domination. Kohelet laments both the oppressor and the oppressed, neither of whom has a comforter. Unhappy man plagued by his ambition becomes alienated from himself and from other men who become objects of manipulation.

> There is one alone, and he hath not a companion; yea, he hath neither son nor brother; yet is there no end to all his toil; his eye is also not satisfied with riches.

That man is doomed to eternal discontent and isolation prompts Kohelet to declare:

> Thereupon praised I the dead that are already dead, more than the living who are still alive.

The dead at least have escaped from the endless cycle of conflict between men, symbolized by the continual deposing of kings by unknown upstarts. He longs to view man not as an object of manipulation but as the source of love and friendship.

> For if they fall, the one will lift up his fellow.

Man must find a way to escape his need for divinity and majesty.

Once again the author returns to the religious answer, but this time the emphasis is on submission. Man must conquer his suicidal majestic drive by realizing his absolute nothingness before God. He must learn humility and silence. When he worships at the temple he must silently listen rather than proudly offer sacrifice.

> For God is in the heavens and thou art upon the earth: therefore let thy words be few.

The divine radically transcends man. Worship based on pride is presumptuous.

> But rather fear thou God.

True worship can be based only on fear, on man's total vulnerability before the divine.

Submission applies as well to this world.

> If thou see the oppression of the poor, and violence done to justice and righteousness in a province, do not feel astounded at the matter: for one that is high watcheth over the high; and over them the highest Power.

Man should not be indignant; rather, he must accept evil and wickedness, for they will eventually be judged. Rectification is not man's domain.

> Better is what one seethe with the eyes than the wandering of the desire.

He should be a spectator, accepting the existence of evil and injustice, for he has no power to challenge it. All that is has been ordained and is immutable. And further—

> For who knoweth what is good for man in this life, the number of days of his vain life.

Man cannot know that challenge will improve his lot. Conceivably, he will only replace one evil with another. His imperfection and finiteness mean he must learn to accept his lot.

But why should man accept misery? If all is unchangeable, why continue to live? His answer (like Camus') is because "death" exists. Man must live because soon he will die. The man who is face to face with death affirms life. Thus he must become intimately aware of death.

> It is better to go to the house of mourning than to go to the house of feasting; inasmuch as that is the end of all men: and let the living lay it to his heart.

When man trembles before nothingness, life assumes value. Thus only the fool searches for sensual distractions, for in doing so he negates life.

There **is** place for wisdom, but only in order to arrange life as painlessly and as peacefully as possible. The search for ultimate wisdom dooms man. Similarly, man seeks to serve God, but to crave absolute righteousness and moral perfection is a reflection of man's desire to be divine and must be suppressed.

> Be not righteous over much; neither show thyself over wise: why wouldst thou destroy thyself.

The will to divinity, in whatever form, will destroy man just as surely as evil.

Man can only tremble before God, who is all powerful.

> For whatsoever pleaseth him, can he do.

Evil is suicidal rebellion against God, and is as futile as an attempt to conquer the wind.

> No man hath control over the spirit to detain the spirit; and there is no control over the day of death; and there is no representation in that war; and wickedness will not deliver those that practice it.

And yet evil triumphs in the world. Can this only be temporary? Yes, this is the answer. Men embrace evil because judgment is not immediate. They deceive themselves, for there **shall** be a day of judgment.

> It will be well for those who fear God, because they are afraid of him. And that it will not be well with the wicked, and that he will not endure many days, like the shadow; because he is not afraid of God.

Kohelet, however, fails in his attempt to convince himself. In the end he cannot deny the present for a promised future.

> There is a vanity which is done on the earth, that there are righteous men, unto whom it happeneth in accordance with the deeds of the wicked; again there are wicked men to whom it happeneth in accordance with the deeds of the righteous. I said that this also is vanity.

Once again he returns to the world of man. Man must live for the moment, creating and enjoying the fruits of his labour. He must seek wisdom in spite of the fact that the attempt will torment him, since he can never understand the work of creation.

Yet Kohelet remains obsessed with death. It falls upon all men, the sinner and righteous man, the pure and the impure. This is the great joke the universe plays on man: that in the end, regardless of how he lives, all is nothingness. But somehow, in death Kohelet once again finds life. The live dog is far better off than the dead lion.

> For the living know that they will die; but the dead know not the least; nor have they longer any reward; for their memory is forgotten.

In an unfathomable universe there is only one certainty: death. This is the only knowledge man possesses, and he makes it the basis for an affirmation of life. The constant awareness of death gives value to all life

> Also their love, and their hatred, and their envy, are now already lost; and they will have never more a portion in all that is done under the sun.

Not only love, but hate and jealousy assume value in the face of death.

Therefore man must live for the moment. For the infinitely short time given him, he must seek pleasure and companionship to share the vanity of life.

> Whatsoever thy hand findeth to do with thy might that do; for there is no work, nor experience, nor wisdom, in the nether world, whither thou goest.

He must experience all he can, must live to the fullest, for his time is short.

Man is totally subject to the whims of the universe.

> The race is not to the swift, nor the battle to the mighty; and that also the wise have no bread, nor yet the men of understanding riches, nor yet men of knowledge favor; but time and fate will overtake them all.

Man is like a bird caught in a trap or a fish in a net. For in an absurd universe tragedy falls suddenly and all of man's abilities are powerless to save him. Still Kohelet finds hope.

Was there not once a small town attacked by a powerful king, and a pauper saved the city with his wisdom. The man was soon forgotten but in wisdom there is power . . . and hope.

Moreover, it is precisely the incomprehensibility and arbitrariness of life which is the root of man's highest moral expression.

> Cast thy bread upon the face of the waters; for after many days wilt thou find it again. Give a portion to seven, and also to eight; for thou knowest not what evil may come upon the earth—

Man, when fortunate, is aware of how precariously balanced is his success. A flood, a storm, and the rich man has become a pauper. Men must therefore realize their inherent unity and provide for the less fortunate, for life is fickle and tomorrow the tables may well be turned. Sentenced to a common helplessness men develop ethical sensitivity.

> As thou knowest not which is the way of the wind, as little as what is enclosed in the womb of her that is with child: even so thou canst not know the works of God who maketh all.

Man is doomed to ignorance, yet he must act. For if he attempts to wait for certainty he will sink into the mire of total paralysis.

> In the morning sow thy seed, and in the evening let not thy hand rest; for thou knowest not which will succeed, whether this or that, or whether both of them will be alike good.

Man must rebel against inaction. Condemned to uncertainty, he must act with hope.

> Truly the light is sweet, and it is a pleasant thing for the eyes to see the sun; For if a man live (even) many years, let him rejoice in them all; and let him remember

> the days of darkness; for they will be many; all that cometh is vanity.

Despair is the basis of affirmation. Men must learn to taste life to the fullest, for the days of vanity will not be long in coming. At the same time the experience of powerlessness and despair, and the knowledge that God will eventually call man to answer for life, should lead to ethical living.

> And remove vexation from thy heart, and cause evil to pass away from thy body;
> for childhood and the time when the head is black is vanity.

IV

The book ends on a somewhat paradoxical note. Abandoning the moderate optimism of the last few pages, Kohelet gives a graphic description of old age—when men lose all taste for life, when limbs and organs are no longer able to function, when man, like a broken vessel, passively waits for death.

> Vanity of vanities, saith Kohelet, vanity of vanities, all is vanity.

He warns, "do not search too deeply for knowledge for there is torment in great numbers of books."

> The end of the matter is, let us hear the whole: Fear God, and keep his commandments; for this is the whole (duty of) man. For every deed will God bring into the judgment concerning every thing that hath been hidden, whether it be good or whether it be bad.

For the end all man can do is fear God and fulfill his commandments.

One wonders if Kohelet returns to God as he did at the beginning of the book, in a last desperate lunge for order to ward off despair. Or whether in his searchings "under the sun" he has found a glimmer of hope and purpose upon which he can affirm God and the religious reality as he affirms life, in spite of absurdity and death.

Perhaps there is an element of truth in both views. Certainly in the dialectic complexity of the author's soul, there is room for paradox. One thing however is clear: the respite is only temporary. The search is far from over.

Yeshiva College: A Quick Backward Glance

dr. irving linn

In this fortieth-anniversary season of Yeshiva College, and amid the congratulatory recognition being paid a college better known for its present rigor than for its venerable past, it is well to pause and look at our simple (some would agree that **humble** is more appropriate!) origins before the fugacious years obliterate them completely. I am glad that the editors of **Masmid** have asked me to provide them with a series of recollections dealing with the birth pangs and infant discomforts of an ancient edifice reaching confidently toward the half-century mark.

Although the College was first opened in 1928, I did not join the instructional staff until the end of the 1936-37 academic year, when I came in to finish the term's work of my old and much respected colleague Proffessor Charles F. Horne, a founding member of the Yeshiva College faculty and a lifelong member of the City College English Department, from which college, incidentally, a majority of the instructors of the new Yeshiva College came. Professor Horne, who was then not well, was a "Professor-Old-Style." He was one of the last professors, or at least one of the last professors I knew, who taught in a Prince Albert coat, with its characteristic long tails holding a convenient pocket for lecture notes and correspondence. He spoke in measured phrases, was formal with his students to a point almost of coldness, and was easily identified by a white goatee, watery blue eyes, whispy white hair, and a gracefulness of movement noticeable chiefly in non-heavy old men and attractive young girls. Though a non-Jew, Professor Horne took it as a great compliment when addressed as "Rabbi" by some visitor to the synagogue who was still unaware of the presence in the building of a secular faculty. He was also frequently seen going and coming, I understand, in the company of Professor Nelson P. Mead of the College's History Department, who was later to serve as president of C. C. N. Y.

In those days we looked upon a freshman class of forty as successful achievement of the annual recruitment policy. About half of it came from New York City itself, the remainder from all over the world. Even a cursory glance at the rosters, with their familiar family names, will show at once that the Yeshiva family contributed heavily to the early student body. Because the local enrollees went home after their last class of the day, they were called "day students" as against "dormitory students," who came from afar. To my knowledge this distinction disappeared shortly after World War II, certainly with the opening of the second dormitory, small though it was in terms of present needs.

The dormitory residents made up a noticeable cosmopolitan group bound tightly together by their religious beliefs and practices. Undergraduates from India, South Africa, Iraq, Latin America, and Europe lived side by side without any feeling of difference with native Americans from all over the United States. Students from what was then Palestine were especially welcome, because they were students of modern Hebrew. Canadians from nearly every Province were even then hardly distinguishable from boarderers of the south. Beginning around 1936, first a trickle and then a substantial flow of students arrived from Nazi Germany and German-influenced countries in Central and Eastern Europe. Many of these boys were soon cut off from all contact with their families, even the trickle of random letters ceasing. One of the historical glories of Jewish communal life—the ability to perform deeds of charity and mercy quietly—came into activation, especially through the women's organizations, and made living bearable for a number of students bereft of adult ties.

It should also be pointed out that in those days of general depression, when parents could not, or would not, give their sons cars, hi-fi sets, cameras, recorders, and other present tokens of admission to the electronic age, there was no obvious distinction between the economically comfortable and the depression struck. Jackets and neckties levelled all, and the wearing of white or black-saddle tennis shoes continued all through winter, no matter how high the snow outside, to be consumed before the changes dictated by the next summer's style. Friday at noontime marked a general exodus for **Shabbos.** The One hundred Eighty-first Street stations of the IRT and the recently-opened independent System were crowded with Yeshiva students.

The housing of college and high school students in the same quarters created unexpected and unsought problems. On school days and in the evenings at the end of a long day in numerous classes, the double program being even more concentrated then, tension would build up beginning with dinner, which was served in cheerless quarters in the space now occupied by the Gerofsky Physics Center at 526 West 187th Street.

In addition to the problems which arose from the difference in age, there was also the historical fact that the College was thought of at first as an upward thrust of the high school, itself a revolutionary step when it was begun in 1916. The first dean of the College, under whom it was a privilege to serve, was Dr. Shelley R. Saphire, who was also principal of the high school, a careful and farsighted administrator. Dr. Revel, of blessed memory, had attracted Dr. Saphire many years earlier from the New York City schools to help him found a system of education for American life within Yeshiva auspices, and the College was the second step in this program.

But, as proved inevitable, the College became of paramount importance, because it provided a most important need of the community. But it was then looked upon as something of an upstart, and the hall bickering of high school and college students was due, at least in part, to this attitude. After the death of President Revel, Dr. Saphire devoted all his energies to the high school, and Dr. Moses L. Isaacs, professor of chemistry, became Dean of Yeshiva College. With the separation of dormitory facilities for college and high school students, week-day peace was once again installed. It was everywhere observed that for **Shabbos** brothers, cousins, and friends joined forces and aided in carrying each others' books, papers, garments, both clean and soiled, home.

What social life there was, then, was pretty much restricted to Riets Hall and Lamport Auditorium. With the first success of the Yeshiva College Dramatics Society there arrived on the scene an "angel" in the person of Mr. Harry Shumer, who not only made valuable theatrical equipment available to the players but also through his many connections was able to obtain blocks of theater tickets for Broadway plays waiting to pick up business after favorable reviews. This meant that Yeshiva students were able to see many plays on the second, third, and fourth nights after they had opened. The price was "dress like a gentleman!" This was little enough to pay and provided a rich cultural life for a couple of years. This article is not the place to state why we lost the privilege, but I am sure older alumni will at once recall with me the occasion.

The educational curriculum of Yeshiva College right up to the United States entry into World War II followed closely that of the City Colleges. War-time conditions, growing independence, the needs of the Jewish community energetic in its support and the planning for a medical school under Jewish auspices, all helped strongly to provide independent curriculum orientation. In the early days of Yeshiva College, ninety per cent of the student body was humanities directed with the rabbinate or rabbinical-allied activities the chief goal. The recognition of the profound change which came over the changing ambitions of Yeshiva College students marks the beginnings of the second phase in the story of the growth of Yeshiva College.

SEATED left to right: Dr. Jacob R. Silverman, Instructor in Science; Dr. Isaac Husik, Professor of Philosophy; Dr. **Charles F. Horne,** Professor of English; Dr. Bernard Revel, President of Yeshiva College; Dr. Shelley R. Saphire, Professor of Biology and Dean of Yeshiva College; Dr. Nelson P. Mead, Professor of History; Dr. Bernard Drachman, Instructor in German; Mr. Jekuthiel Ginsburg, Assistant Professor of Mathematics. **STANDING:** Mr. Abraham B. Hurwitz, Instructor in Health Education; Dr. George Falion, Instructor in Latin; Dr. Solomon A. Rhodes, Instructor in French; Mr. Gustav, F. Schultz, Instructor of Public Speaking; and Dr. Moses L. Isaacs, Instructor in Chemistry.

Lost Monday

alan schwartz

Alan Schwartz, Yeshiva College Senior, is this year's winner of the **Jerome Robbins Memorial Short Story Award.** An important lesson for Mr. Schwartz during his college years has been realizing and appreciating the mercurial unpredictability of our mundane existence. The following, an excerpt from the prize-winning story, concerns a day in such a life.

Like most people, Martin Black loved surprises. So when his employer sent him downtown to deliver some new books to the Librarians' Institute—instead of spending his afternoon on rather tedious office chores—he figured it was going to be a good day. Besides giving him the chance to break up the regular daily monotony, the long subway ride would enable him to catch up on his reading. A bachelor by choice and an introvert by nature, Martin considered reading his most productive and satisfying activity. He had long before decided that his facility with women was weak, although he was sure he would not mind being married; his parents—at 41 he still lived with them, though, to be sure, he now did most of the providing—seemed happy enough. He knew there must be women as introspective and anxious as he, so he would just keep an ear poised for the unsolicited knock of opportunity.

"Let's see," he reflected as he walked quickly in the cool autumn air, "if I make this delivery quickly enough, I may have time to stop in at the main Branch. I wonder if they have anything else by Kahlil Gibran."

Martin made his subway connections quickly and as he walked along 59th Street toward his Park Avenue destination, he was feeling that self-satisfied feeling one experiences when plans go right. He was happy to have this chance for change, certain, at the same time, that it was well-deserved. His attention was soon arrested by an unusual display in front of the small store. A mountain of old books was piled in uneven stacks near the street, each one topped by a multi-colored sign which invitingly announced: "SPECIAL SALE! ALL BOOKS 25¢." Martin couldn't resist. He had often found veritable treasures in similar circumstances. As he began thumbing through some of his discoveries, he noticed that a crowd had gathered on the street only a few feet from him. Replacing the books, he made his way through the thickening group. He found they had surrounded a young boy and girl who seemed to be pulling each other toward the sidewalk. Closer examination, however, showed Martin that the boy was crying, failing in his attempt to pull the heavier girl from her supine position on the street. Then noticing her convulsive movements and the position of her hands, Martin quickly realized what was happening; he remembered learning about epilepsy from a Red Cross handbook he had come across at home, and the next instant he recalled seeing a film on television about an epileptic. He thought he knew what should be done, but he hesitated for a moment and looked at the others, none of whom, however, seemed much inclined to do anything but continue standing around. He felt a cold sweat on his arms and legs; his heart was beating as though it would leap out of his chest, and he shuddered. Now he was putting his package down next to him, and, almost mechanically, kneeling beside the girl, her body rigid, arms and legs aquiver, eyes rolling . . .

Cora Zermak had come to work that morning in a mood of frustration she hoped she could mask. Men! Once they get beyond 35 without marrying, watch out—there has to be something wrong with them. She had had such thoughts before, but this time it was particularly galling, for she believed she had made a fool of herself. She was the oldest of three sisters, the only one still unmarried, and at 38 she could not deny (at least to herself) that she was worried. She knew she was still rather attractive, but that quality certainly wasn't going to last much longer. Several recent dates with a Wall Street lawyer she had met through a friend had convinced her that this time she was, at long last, altar-bound. But a broken week-end dinner date and a tearful conversation had both disillusioned and angered her. Now, the cold, grey anonymity of her Madison Avenue office building seemed somehow inviting; she even looked forward to her work, which, while boring, would at least fill her thoughts for the time being.

"Morning, Cora," she heard someone call as she walked quickly past the three other desks in the small outer office.

"Oh, hi," she replied, trying to sound properly cheerful.

"Well, how was the big week-end?" Cora knew that Gertude Belinsky would try to wring out all possible bits of information regarding her date.

"Oh, it was just fine," she lied, "but of course, only time will tell." Cora was in no mood for nosy know-it-alls.

Martin's hands were working rapidly, folding his own jacket into something of a pillow for the girl's head. He suddenly realized that the boy was still crying, unable to say anything except, "Lisa! Lisa!" over and over again. Pressing down firmly on the girl's chin, Martin pried her mouth open. Later he would remember thinking how amazingly powerful were her jaw muscles, and how fortunate she was that she had not bitten down on her tongue, which, he was sure, would have been cut right through. He held her mouth open with both hands, using his right forefingers to keep her tongue in place; if she swallowed it she would probably choke to death. He was at once fascinated and shocked by the eerie rhythmic pulsation of her body, the continuous gasping and gurgling noises emerging from her throat, and the pain in his own fingers caused by the sharp-edged teeth in her vice-like mouth. Once again he became aware of the boy's pleading voice.

"Is she your sister, son?" Martin asked him, looking up for only an instant as he continued to struggle.

"Yes," answered the boy anxiously, quickly adding, "What is it? What's the matter with her? Please, Lisa!"

Martin looked up again, this time examining the boy's face closely. He was around 13 or 14, and wide-eyed in tearful bewilderment; yet Martin discerned a look of gratitude, also.

"What's your name, son?"

"Lenny. Please, what's the matter with her?"

"Listen, Lenny, has this ever happened before?"

"No, never." He had stopped crying.

"Did you ever hear of epilepsy?" asked Martin.

Lenny looked as though he had not heard the question.

"El . . . el . . . ," the boy stammered.

"Ep-i-lep-sy," said Martin laboriously. "It's a kind of sickness."

"Is that what she's got? Is this going to happen anymore?" He wanted to cry again.

"Look, Lenny," Martin tried to calm him, "don't get so excited. She'll be okay. Look, is there a phone around here? Go and call a policeman. They always know just what to do. Go ahead."

"And my aunt. My Aunt Cora works near here. I'll call her, all right?" Lenny asked nervously.

"Yes, fine, go ahead," replied Martin.

He was still struggling to keep Lisa's mouth open, and he felt as if he had been there for hours, although five minutes had not passed since he first spotted the book shop. He wished to God for the thing to be over with already, but he knew he had to stay with it no matter how long it lasted. A frightening thought shot through his mind.

"My God, she could die right here. And I'd be held responsible! Could they do that? Yes, of course; even doctors can get sued for negligence or ignorance. No wonder people always just stand around!"

But then, as if in answer to his agonized wishes, the convulsions began to subside; Lisa's breathing became more relaxed, then quite normal. She was sweating profusely. Martin wiped his saliva-soaked hands on his pants and brushed her hair away from her face. "All right, Lisa," he said, "you'll be fine, now." Understanding that she might be in a state of shock, he tried to make her stay just where she was, but she seemed to want no part of him at all. He realized that she remembered nothing of what had just taken place. She looked quizzically at this stranger embracing her on the sidewalk and retreated, searching for a familiar face, for some link to fill the void between walking down the street and lying there on the ground.

Martin saw that Lenny was returning from his mission, and he began to take stock of just what he had done. All in all, a rather skillful, courageous, life-saving performance, he summed up, modesty not interfering with objectivity. He looked up unsmilingly, expecting at least a few accolades for a job well-done. To his amazement, no one seemed much impressed. Struggling to retain his own pride, he returned his attention to Lisa, who was still staring at him queerly.

Lenny arrived.

"My aunt is coming right over to take us home," he reported.

"That's good, Lenny." Then Martin remembered something else he had learned about epilepsy.

"Remember what I said, Lenny. Epilepsy. It's just a kind of sickness. It's nothing to be ashamed of. Remember that," he repeated, although he saw that Lenny did not really understand.

Lisa was still in a kind of daze, and still lying on the ground, when Cora Zermak arrived. Lenny's frenzied telephone call had certainly not done her state of mind any good, and she seemed rather agitated and nervous as she knelt beside her niece and asked her what had happened. Receiving no answer, she turned quickly to Lenny, who attempted an explanation but faltered, and looked, in turn, to Martin for help. Cora eyed Martin uncomprehendingly, even suspiciously, as if she had only that moment seen him for the first time. She assumed that this man had, like her, just arrived on the scene. He was thin, even wan, but pleasant-looking; inocuous, in fact. She wondered—and next moment was surprised at her own thought—whether the Wall Street lawyer she had met would have stopped to help Lisa.

Staring back at her, Martin saw a frightened, concerned look on a face that was still firm and rather pretty, although he knew she must be around his own age. He took her hand, wanting to seem properly helpful, unaware of any other impression his action might give. But what was farthest from his mind was uppermost in hers.

"Epilepsy," he whispered slowly, "It's epilepsy. She had a fit. Lenny said it's never happened before."

Her eyes flashed. Martin saw she was shaken. Their hands separated.

"Another one of those nosy smart-alecks." Her voice trembled. "What do you know?"

"Look, it's nothing that you have to—"

"Sure, to you it's nothing! You stay away from us. She probably fainted. She's not sick. Are you, Lisa?"

Lenny couldn't understand Cora's anger.

"He helped us, Aunt Cora. He says Lisa has el . . . elip . . ."

"Never mind, Lenny. Just stay with Lisa while I get a taxi."

Cora couldn't decide what had embarrassed her more—her own conspicuously flustered reaction to Gertude's announcement of "an important call for Miss Zermak," or what she considered a thoroughly insulting and foolish indiscretion by a typical middle-aged man in front of so many people. Had he really done anything for Lisa? One thing she was sure of—this was a day she should like to forget, though she knew she never would.

Martin was, for the first time since the whole adventure began, confused. He wanted to say something like, "You can't talk to me like that. I've done a great thing!" But of course, he couldn't let his ego run that wild. He turned to the boy.

"Listen, Lenny. Your aunt's just a little upset. When you get home, tell your mother what happened. Tell her she should go to a doctor with Lisa. Understand?"

"Yes. And thanks." Lenny was serious, but not sad.

Picking up his package, Martin left them and walked up the block, toward Park Avenue. The sobering thought struck him that if Lenny had been right about this being Lisa's first attack, then anyone, including himself, could suddenly and without warning fall victim to a damaging, even deadly, epileptic seizue.

But Martin was even more disturbed by something else. He wondered whether he had spoken rashly to Lenny's aunt, whether he might be mistaken about Lisa, whether indeed he had done anything so earth-shattering after all. He felt a gnawing compulsion to return to the scene and make his position clear, to calm the woman with an explanation of what he had done and what should be done for Lisa. He started back for the book shop. Perhaps, he realized, he was returning merely to try again to garner some glory for his deed.

"Well, so what?" he reflected. "Anyway, I should give them my name and phone number in case they or their doctor want to know just what I saw and did."

He walked hurriedly back toward the middle of the block. When he finally reached the now quite familiar little shop, he looked about squintingly, searchingly. Near one of the book stalls he found his folded jacket and, next to it, a tiny puddle of spittle. It was all that was left.

The street floor of the building consisted of administrative offices, an auditorium, and a large synagogue, a section of which contained chairs and long tables. The entire second floor was a library, a beautiful library, with maze like stacks. . . . It had bright fluorescent lights—that didn't flicker or change color, I noticed immediately the first time I walked in—and a trained, professional library staff. It also contained a large reading room, with long tables, chairs, a superb collection of reference books, and an oil painting of Samson Raphael Hirsch which was prominently displayed on a white wall—Hirsch had been a well-known Orthodox rabbi in Germany during the last century and had fought intelligently through his writings and preachings against the Jewish Reform movement of his day. The third and fourth floors had white-painted, modern classrooms and large, well-equipped chemistry, physics and biology laboratories. There were also classrooms on the fifth floor, as well as a psychology laboratory, which contained rats, mazes, screens, and a variety of instruments for the measuring of auditory and visual responses. The sixth floor consisted of dormitory rooms for out-of-town students.

It was a rigidly Orthodox school, with services three times a day and with European-trained rabbis, many of them in long, dark coats, all of them bearded. For the first part of the day, from nine in the morning to three in the afternoon, we studied only Talmud. From three-fifteen to six-fifteen or seven-fifteen, depending on the schedule of classes we had chosen for ourselves, we went through a normal college curriculum. On Fridays from nine to one, we attended the college; on Sundays, during that same time span, we studied Talmud.

Chaim Potok, **The Chosen,** copyright 1967 by Chaim Potok, published by Simon and Schuster, Inc., New York. Used by permission of the author and the publishers.

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Ketubot 104A

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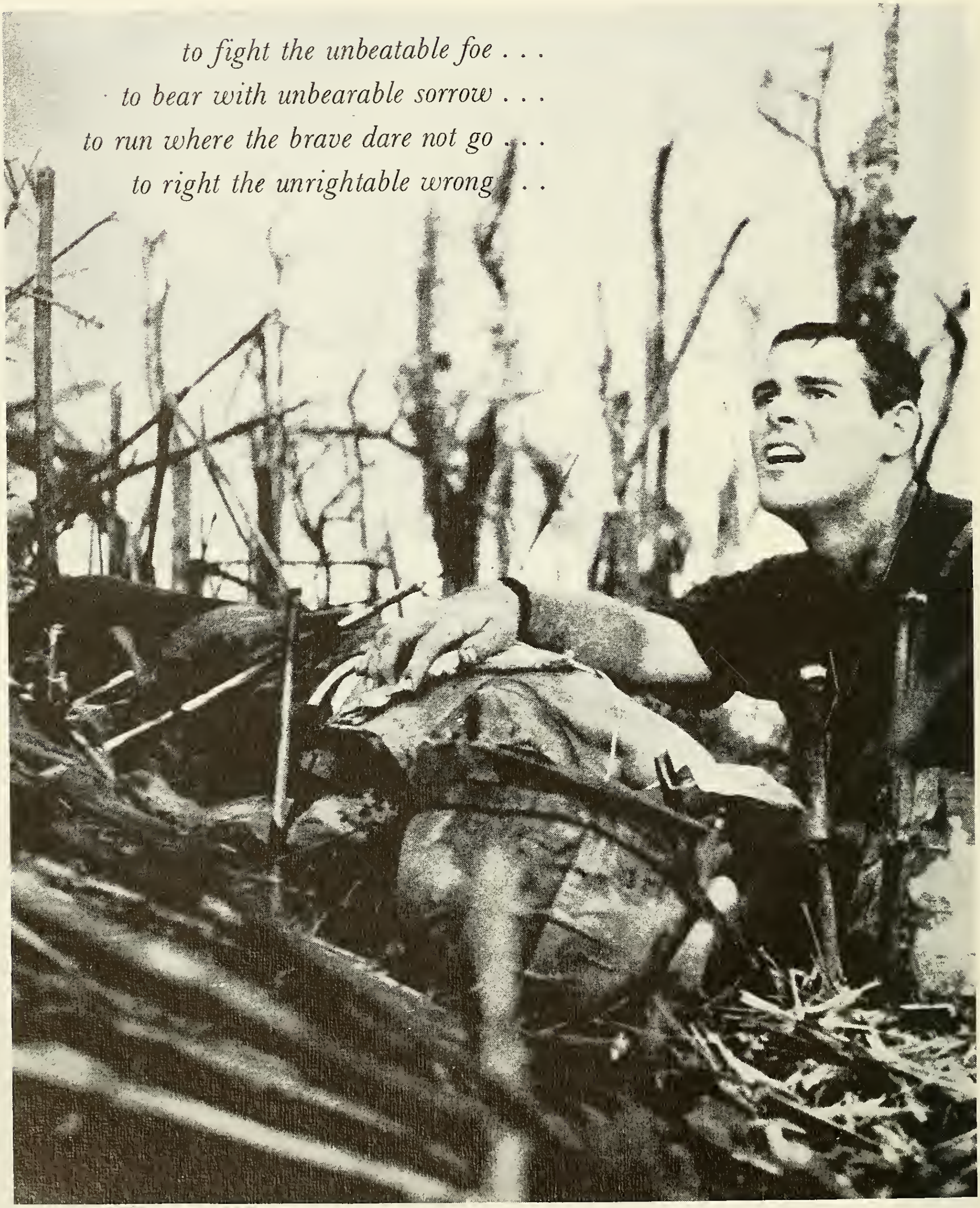

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